

A THEOLOGICAL REFORMATION OF PREACHING
FOR REFORMING THE KOREAN CHURCH

A Professional Project
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Youngho Kwon
May 1994

Survey of Uncovering the Way of Thinking of 200 Pastors Who
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Abstract

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by

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Since 1885 when Christianity was introduced from the U.S.A. to Korea, the Korean church has achieved a tremendous growth in numbers. Inasmuch as the fundamentalistic Christianity of missionaries from the U.S.A. appealed to the native emotion of Koreans, many Koreans were attracted into the Korean church. Consequently, the fundamentalistic Christianity and the emphasis on quantitative church growth have become the major traditions of the Korean church. The Korean church has concentrated on increasing its members because the church thought this was the best way to fulfill its mission. Even though many Christians and many mammoth churches have become the pride of the Korean church, the Korean church faces the danger of becoming interested only in the quantity of Christians rather than the quality of Christian life. The latter is important if the Korean church is to work in Korean society toward the elimination of social evil.

The new president of Korea, Youngsam Kim who leads the Social Reformation Movement, is one of the strongest critics of the Korean church today. Korean society needs the help of the Korean church. However, the Korean church may not be able to help Korean society because of being turned in on

itself and its numbers.

Korean society is rapidly changing due to rapid changes throughout the world. In order to help Korean society, the Korean church needs an impetus in its own reformation. Preaching can become an impetus of reformation because of its special authority in the Korean church. Without the reformation of preaching, the Korean church cannot reform. The reformation of preaching will balance quantitative church growth and qualitative church maturity.

The Korean church has accumulated abundant experience which can be changed into potential power, given proper opportunity. Now is the opportunity for the Korean church. The Korean church will be able to contribute to liberating the minjung of the Third World and may serve to redeem all human beings in the world. This is the hope of the Korean church which has accumulated experience in suffering.

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CHAPTER 1

Introduction

Issue Addressed by the Project

This project deals with the issue of reforming of the Korean church through a theological reformation of preaching.

Problem

The Korean church has undergone an amazing growth in numbers since 1885 when Christianity was introduced from the U.S.A. to Korea. Now about 20 percent, or approximately 12,000,000 Koreans, are Christians. According to the latest research by The Almanac of the Christian World, twenty-two Korean churches are included among the fifty biggest churches in the world.¹

However, many Koreans think that most Korean churches might not have made a significant contribution to Korean society in the elimination of social evils, such as the separation of North Korea and South Korea, the maldistribution of wealth, immorality, and the alienation and dehumanization of Korean society. This means the Korean church is less effective as a Christian church than it is called to be.

Importance of the Problem

Of course many Korean non-Christians, many Korean

¹ Edythe Draper, ed., "50 Largest Churches in the World," in The Almanac of the Christian World, 1991-92 ed. (Wheaton, Ill.: Tyndale House Publishers, 1990), 367-68.

Christians (especially Christian theologians), and even Youngsam Kim, the new president of Korea, have pointed out this problem as an important issue for the Korean church. One major reason for this problem may well be that Korean preachers have emphasized quantitative church growth with their sermons and have not used their preaching efficiently to influence their church members to play an active role in changing Korean society. In other words, they have emphasized strong personal conviction to their church members through their preaching, but might not lead their church members to live a socially effective Christian life. In their preaching, conviction in Jesus Christ is apt to be separate from actual Christian life. This means conviction is often merely an abstract concept, not an actuality of Christian life. As a result, most Korean Christians restrict their belief in Jesus Christ to the church; they are not followers of Christ in their daily lives. Sermons each Sunday well represent this problem of preaching in the Korean church. Korean society needs the contribution of the Korean church for its reformation because the present Korean church is an important part of society and an influence on it. For this, the Korean church needs to reform itself because the Korean church does not contribute to resolving the ills within Korean society. Preaching is one of the most influential elements in the Korean church. Therefore, the theological reformation of preaching might be an essen-

tial prerequisite for the reformation of the Korean church. Reformed preaching will be able to reform the Korean church and then the reformed church will be able to contribute to Korean society in the elimination of social evil.

Thesis

My thesis is that a theological reformation of preaching can contribute to the reformation of the Korean church.

Definitions/Descriptions of Major Terms

Korean Church

This term refer to the Korean Protestant churches: the concrete places where Korean Christian worship happens and sermons are preached to Korean Christians. This also means the institutions of Protestant Christianity in Korea. Thus, preaching in the Korean church means sermons which are preached to the Korean Christians in the Korean church.

Reformation of the Korean Church

A reformation is not an event in a vacuum. A reformation is a contextual, historical and concrete event. A reformation of the Korean church means the church is to become a self-sacrificing church--a church for others and a church which contributes toward the elimination of social evil. Such evils include the separation of North Korea and South Korea, the maldistribution of wealth, immorality, alienation and the dehumanization of Korean society.

Theological Reformation of Preaching
in the Korean Church

A theological reformation of preaching means to inspect theologically the content of preaching, point out weaknesses of preaching which are found in the content of sermons, and correct the weaknesses of preaching. The criteria will be a balance between faith and life, church and society, so that salvation refers to how one lives life in this world as well as in the next. This project suggests sermon content which achieves a balance between quantitative church growth and qualitative church maturity. This also suggests a preaching which emphasizes salvation in this world as well as salvation after death. This kind of preaching will be able to influence Christians in the church. Christians who are influenced by preaching will be able to influence non-Christians. This can be called a preaching of totality and balance. This preaching will include many factors, such as faith and life, salvation and responsibility, church growth and church maturity and Christian concept and Christian action. This preaching will balance many factors.

Work Previously Done in the Field

Many Korean theologians and preachers have realized the necessity to reform the Korean church so that it might contribute to Korean society. Moreover, they have agreed that a reformation of preaching is one of the most essential parts for reforming the Korean church. A few progressive

Korean theologians, especially Minjung theologians, suggest agendas for reforming preaching, but these agendas are too radical and theoretical for the Korean church to apply. Therefore, these agendas have been rejected by many Korean preachers.

Many Korean preachers are suffering between the present situation and an ideal situation of the Korean church. The present situation of the Korean church is to maintain continuous quantitative church growth, whereas an ideal situation of the Korean church would be to contribute to the reform of Korean society.

According to a survey conducted by Christian Research in spring of 1993, Korean pastors experience the dilemmas of preaching for growth or preaching for social justice. They have justified their situation and avoided preaching sermons for the reformation of the Korean church. In other words, even to say this is to cause Korean preachers to suffer. Their dilemma clearly appears in many sermons which are preached in the Korean church.

There are many books about preaching in Korea, but rare are the books about the content of preaching. Furthermore, there are few books about a reforming of the content of preaching in the Korean church. Nonetheless, some periodicals deal with this issue. These representative periodicals are Wolgan Mokhoe (Pastoral Monthly) and Gidokgyo Sasang (Christian Thought). Some Korean citizen groups deal with

this problem in their public statements, prospectuses, and codes of conduct. Typical of these groups are Gyungje Jungeui Silchun Simin Yunhab (the Association of Korean Citizens to Realize Economic Justice) and Gidokgyo Yuli Silchun Undong (Christian Ethics Practice Movement).

Scope and Limitations of the Project

This project focuses on the preaching of the Korean Protestant church. The reason why this project deals with preaching is that preaching is one of the most influential factors in the life of Korean Christians.

This project does not deal with the style and method of preaching, but the content of preaching, because the content determines other elements. In the past, most Korean preachers have concentrated on quantitative church growth in their sermons. As a result, the Korean church has huge congregations, but the Korean church exhibits a weakness in contributions to the elimination of social evil in Korean society. This means Korean preachers have failed to lead Korean Christians to live for Korean society as committed Christians. Committed Christians follow Jesus Christ in their lives by practicing the teaching of Jesus Christ. Weakness in producing this kind of Christian is a significant defect which stems from the inappropriate content of sermons in the Korean church. This project recommends reforming the content of Korean preaching from merely quantitative church growth to include also qualitative church maturity. Quanti-

tative church growth is not abandoned because rapid quantitative church growth is the pride of the Korean church. In addition, qualitative church maturity without Christians is impossible. Qualitative church maturity is the reinforcement of quantitative church growth. Therefore, this project deals with the harmony of quantitative church growth and qualitative church maturity. Preaching for qualitative church maturity means a preaching which can lead and help Korean Christians to live as committed Christians for Korean society in the elimination of social evil.

This project studies what a committed Christian life is in the theological perspective of Dietrich Bonhoeffer especially in his book The Cost of Discipleship².

This project suggests the content for future sermons of the Korean church from the theological perspective of Juergen Moltmann in his book The Church in the Power of the Spirit³, and in the book Liberation Preaching by Justo L. Gonzalez and Catherine G. Gonzalez.⁴

² Dietrich Bonhoeffer, The Cost of Discipleship, trans. R. H. Fuller (New York: Macmillan, 1948).

³ Juergen Moltmann, The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology, trans. Margaret Kohl (London: SCM Press, 1977).

⁴ Justo L. Gonzalez and Catherine G. Gonzalez, Liberation Preaching: The Pulpit and the Oppressed (Nashville: Abingdon Press, 1980).

Procedure for Integration

In order to analyze the present situation of the Korean church and to anticipate the future of the Korean church, this project concentrates on the results of a survey uncovering the way of thinking of 200 pastors who work in Seoul. This survey was conducted by Christian Research from April to May 20, 1993. The subject of the survey were 200 pastors who work in Seoul. This is the latest research in Korea and a very important resource because this kind of research is conducted very rarely. This research is meaningful and trustworthy because the sample is large and the process is objective and reasonable. The results of this survey are published in Wolgan Mokhoe (Pastoral Monthly), July 1993, 327-53.

This project also studies the Korean church history books to understand the history of the Korean church. This project studies Korean and English newspapers, periodicals and books to realize the present situation of the Korean church.

This project uses the perspective of Bonhoeffer, Moltmann and Justo L. and Catherine Gonzales to criticize the present Korean church. However, this project is not be controlled by these theologies because it is doubtful whether these theologies can be wholly applied to the Korean church. If there are helpful things in these theologies, this project will use them as a theological resource and try

to apply them to the concrete context of the Korean church.

This project analyzes the present sermons of Korean preachers through their books and Wolgan Mokhoe (Pastoral Monthly). This project shows the relationship between the present preaching of the Korean church and the present Korean church.

This project combines the results of these studies and suggest a direction for the theological reformation of preaching to reform the Korean church.

Chapter Outline

Chapter 1 discusses issues and problems addressed by this project, explains the importance of the problems, states the thesis of the project and defines major terms. This chapter demonstrates work previously done in the field, the scope and limitations of the project and describes the methodology and tools to be used for the project. The purpose of this chapter is to describe the outline of the whole project, provide a basis for the chapters to follow and anticipates the conclusion.

Chapter 2 analyzes the past of the Korean church and studies the reasons for tremendous growth in the number of Christians. Next, this chapter analyzes the present Korean church to locate some of the problems of the present Korean church. Finally, this chapter anticipates the importance of preaching in the Korean church.

Chapter 3 explains the special relationship of preach-

ing to the Korean church. This chapter emphasizes the importance of preaching in the Korean church, explains special authority, influential power of preaching and the possibility of a reformation of the Korean church through a reformation of preaching.

Chapter 4 analyzes the characteristics of present preaching of the Korean church. This chapter explains some of the dangers of the present preaching of the Korean church. It includes and analyzes the causes of some of the dangers included in present preaching.

Chapter 5 describes what the reformation of preaching is from a theological perspective. This chapter proposes new content for the preaching of the Korean church. The purpose of this chapter is to study the direction the reformed preaching should take and what the reformed preaching will be.

Chapter 6 suggests a direction for reforming the Korean church as the result of reformation of Korean preaching (discussed in Chapter 5). The purpose of this chapter is to suggest a reformed identity for the Korean church for the future. This chapter emphasizes the reconciliation between quantitative church growth and qualitative church maturity, and the establishment of the church for others: a self-sacrificing church which is a church for non-Christians, the Korean society and this world.

This chapter combines all of the results of the studies

in this project and suggests the future form of the Korean church. This chapter provides specific guidelines for the future Korean church. The purpose of this chapter is to guide Korean Christians to contribute to the Korean society and human society in the elimination of social evil. This chapter anticipates an important role of the Korean church in human history.

CHAPTER 2

The Situation of the Korean Church

In order to understand the situation of the Korean church, this chapter deals with the past and present situation of the Korean church. The past is studied as the cause of the present and the present is studied as the result of the past and at the same time as the cause of the future. As a result, in Chapter 6 the future of the Korean church can be anticipated from the extension of the present.

Korean Church of the Past

The past of the Korean church means since 1885 when Christianity was introduced by missionaries from the U.S.A. until the new civil government was established by the new president of Korea, Youngsam Kim. In the past, there were many important events: the invasion and persecution by Japan, the independence of Korea from Japan, the Korean War, and dictatorship.

Two primary characteristics of the Korean church of the past are as follows: the church of hope beyond death and tremendous church growth in numbers.

Church of Hope Beyond Death

The church of hope beyond death is an impractical and unreal church. An impractical church does not practice its duty in this world and unreal church does not understand its concrete duty in this world. This part will describe these characteristics, causes and results.

Characteristics of the church of hope beyond death.

The characteristics of the church of hope beyond death are as follows: first, a nonpolitical church;¹ second, an unearthly church; finally, a self-oriented church.

First, a nonpolitical church means a church which is indifferent to political and social issues because it thinks politics and society are not the sphere of the church, but the territory of the devil. They believe social evil has broken out because the devil rules the society. Therefore, this church is not responsible for the social evil. This kind of church emphasizes the separation of politics and religion, secular society and church,² and secularity and holiness. In this case, holiness is only an isolation of church from secular society. This kind of church is concerned only about Christianity, the church itself and holiness. Christians of this kind of church ignore nonchristians, secular society, and their political and social responsibility. They have radically dualistic faith. For them, the church and Christians are good, but secular society and non-Christians are evil. For them, faith only alienates them from secular society. The sphere of their concern is their own well-being, faith and salvation. As a result, they develop prejudices about life in secular

¹ Gyungbae Min, Hanguk Gidok Gyohoesa [Korean Christian church history] (Seoul: Daehan Gidokgyo Chulpansa, 1982), 254 (translation mine).

² Min, 148.

society, and this world as evil. This church may become a selfish church at last. They think they are not members of secular society, but citizens of the kingdom of God after death and are satisfied with this. Therefore, the nonpolitical church is the same as the unearthly church.

Second, Christians in an unearthly church think this world is worthless and evil. Their only hope is the Kingdom of God after death. Their body lives here on earth, but their mind lives in the kingdom of God after death which is for Christians "an unworldly hope."³ Thus their life on this earth is unhappy. They try to experience religious and mystical ecstasy to supplement their unhappy lives on this earth, and they try to experience the future kingdom of God now. They have frantic, apocalyptic, and unearthly faith. This church stresses that Jesus Christ is coming soon. They may become escapist at last.

Finally, the self-oriented church emphasizes the conviction of salvation. In order to emphasize the importance of the conviction of salvation, this church focuses on individual salvation. As a result, this church overestimates the importance of faith for individual salvation and underestimates the importance of actual Christian life. In this case, faith has the same meaning as the conviction of salvation. Christians of this kind of church underestimate human relationship and isolate

³ Moltmann, 69.

themselves from society. They face the danger of becoming hypocrites.

Causes of the church of hope beyond death. The causes of the church of hope beyond death are as follows: first, the characteristics of the Christianity of the missionaries who introduced Christianity to Korea; second, the policies of the missionaries; finally, the situation of Korea itself.

First, most missionaries from the U.S.A. to Korea at the first were fundamentalists.⁴ They were evangelicals with evangelistic and pietistic enthusiasm. They introduced their own Christianity, and the Koreans received their Christianity without filtration because it was the first exposure for Koreans. Koreans had no power to criticize the missionaries' Christianity at that time; furthermore, fundamentalist Christianity was accordant to Koreans' emotional tendency. A typical missionary from the U.S.A. at the time, S. A. Moffett, depicts his decision when he decided to come to Korea.

When I came to Korea for mission, I made up my mind to introduce only the truth of the Cross and eagerly prayed to God for this. I decided to introduce only the Gospel of salvation.⁵

This description shows well the typical attitude of missionaries who introduced Christianity to Korea. They

⁴ Min, 199.

⁵ Quoted in Kwangsoo Kim, Hanguk Gidokgyo Sungjangsa [A history of the growth of Christianity in Korea] (Seoul: Gidokgyomunsa, 1976), 106 (translation mine).

thought their Christianity was true Christianity; moreover, they had a sense of duty, pride, and pleasure to introduce their Christianity to Korea. Therefore, the fundamentalism of missionaries became the basis of the Korean church.

Fundamentalism is enthusiastic, but impractical.

Fundamentalism is conservative, but is often very narrow-minded, one-sided and one-sighted. As a result, the Korean church became the church of hope in the kingdom of God after death. For this reason, the Korean church has had a strong fundamentalistic tradition. Likewise, the tradition has deeply influenced the Korean church even till now.

Second, the missionaries' policy was to separate Korean Christians from political concerns about the situation of Korea. They thought political concerns were not the way of the Gospel because their trends of faith were nonpolitical. Furthermore, they had an intention and plan to make the Korean church nonpolitical from the beginning.⁶ Koreans desperately despaired because of the situation of Korea: Korea was the battle field of strong nations. Japan invaded Korea. Koreans tried to find a way to dissolve their deep despair which occurred with the invasion by Japan. Missionaries tried to prevent Korean Christians from finding out political and military ways to dissolve their deep despair. If Korean Christians had politically or militarily resisted Japan, Japan would have destroyed the Korean

⁶ Min, 199.

church--resulting in the destruction of the missions--by military power. Missionaries were afraid of that. Missionaries wanted to preserve their achievements of mission in Korea. They did not want their mission result to be destroyed by Japan. They believed that preserving the result of their mission was God's will and their duty in the presence of God. The only way to prevent the destruction of their achievements of mission by the military power of Japan was to separate the Korean church from politics. For this, missionaries led Korean Christians to concentrate on the Kingdom of God in heaven. Through this, the Korean church could evade destruction by Japan and missionaries could preserve their achievements of missions.

Finally, the Korean church became the church of hope beyond death because of the situation of Korea from the beginning. When Christianity was introduced to Korea, Korea was a chaotic place: war, poverty, diseases, and conflict. Koreans experienced several severe national ordeals. In 1894, China and Japan fought to occupy Korea.⁷ In 1904, Japan and Russia fought for the same reason.⁸ Most Koreans especially the poor and persons of low birth, namely minjung who were people like weeds, had nothing to do with that situation. They despaired extremely in that situation because of the sense of powerlessness and nothingness.

⁷ Min, 219.

⁸ Min, 219.

Nobody could comfort them and nothing could console them, except Christianity. Only the Christian church comforted the minjung, so the minjung depended upon the Christian church. However, missionaries had nothing to give the minjung for comfort. Therefore, missionaries emphasized the kingdom of God after death, the hope, peace, liberty, love, and the beatitudes of heaven. Most Korean Christians could be comforted by the kingdom of God beyond death. This kind of Christianity and Gospel compensated the sense of powerlessness and nothingness. Through this, the Korean church became the church of hope beyond death.

Result of the church of hope beyond death. The church of hope beyond death produced two results: a fundamentalistic Korean church and inwardly concentrated Korean Christians.

First, by the influence of the impractical and unreal trend of the past Korean church, the Korean church has a fundamentalistic tradition. The fundamentalistic faith tradition of the past developed from the great revival movement from 1907 to 1910.⁹ This great revival movement became another cause of tremendous church growth. The fundamentalistic faith tradition became on the one hand the cause of tremendous church growth in numbers, and on the other hand inwardly concentrated Korean churches. During severe national ordeals, the fundamentalistic Korean church

⁹ Min, 254-59.

consoled the Korean minjung. They were consoled without any burden. The Korean church did not ask for any political role or social responsibility. They could take comfort, hope and peace without any price. Therefore, the Korean minjung were attracted by the hope, comfort and peace the Korean church gave. They could be happy only in the Korean church. As a consequence, the Korean church could gather many Koreans. This is because the Korean church was a fundamentalistic church.

Second, because of the influence of the fundamentalistic faith tradition, the Korean church became exclusive. For the Korean church, anything outside of the church is evil. The Korean church taught Korean Christians that society is evil, so the church and individual salvation is the most important thing in the world. A great many Korean Christians are naturally concerned about the inwardness of the church because Korean Christians were educated in much the same way by the Korean church. Korean Christians face the danger of being selfish. Korean Christians show a tendency to be indifferent to anything except themselves. Dualistic faith is a major trend for them. They think everything is evil except the church and themselves. They do not want to do anything for evil things. Sometimes they have enmity against society and the world. Many Korean churches did not want to sacrifice themselves for society or others. The Korean church

fulfilled some role to encourage resistance during the persecution by Japan, but it was somewhat passive. The Korean church performed national responsibility, but it was passive too. Except for a few churches, most Korean churches did not resist the dictatorship: Lee's regime, Park's military regime, Jeun's military regime. Most Korean churches kept only silence and were too busy to work for justification and vindication in the political situation. Most Korean churches overlooked the dictatorship or made wrong connections with the dictatorship. Thus some churches took advantage of the dictatorship. Some churches even supported the dictatorship and took payments from the dictators. Most Korean churches kept silence when Jeun's military dictatorship massacred many innocent people during the Kwangju Democratic Resistance on May 18, 1980. Sometimes, the selfishness of the Korean church promoted the selfish mood of Korean society.

In conclusion, the church of hope beyond death originated from the fundamentalistic Korean Christians. Nevertheless, tremendous church growth in numbers became possible. The influence of these results are positive and negative. The positive influence is the amazing quantitative church growth and the negative influence is weak qualitative church maturity.

Tremendous Church Growth in Numbers

This section deals with the realities, reasons, and

results of the tremendous church growth of the Korean church in numbers.

The realities of Korean church growth in numbers. The result of the work of missionaries from the U.S.A. was amazing. Roy Shearer, a missionary from the U.S.A., depicted tremendous growth in Christian numbers saying, "The work in the country has spread like wildfire."¹⁰ An amazing phenomenon happened. This phenomenon exceeded missionaries' imagination. From 1885 when Christianity was introduced to Korea to 1900, 30,398 Koreans became Christians. This increase continued even during the persecution of Japan from 1910 to 1945. The number of Christians about tripled between 1945 and 1955. The increase in the number of Christians continued except during the Korean War. Between 1962 and 1969, 736,844 Christians increased to 3,192,621. Between 1969 and 1982, 3,192,621 Christians increased to 7,637,010.¹¹ The increase in the number of Christians demonstrates well the relationship among fundamentalistic missionaries, Koreans and the Korean situation. Even during military dictatorship, the numbers of Christians increased because of two reasons: one, the church comforted the sense of failure of Koreans when

¹⁰ Roy E. Shearer, Hanguk Gyohoe Sungjangsa [Wildfire church growth in Korea], trans. Seung Ick Lee (Seoul: Daehan Gidokgyosuhoe, 1981), 13 (translation mine).

¹¹ Yong-Je Han, ed., Hanguk Gidokgyo Sungjang Baeknyun [100 years of Korean churches' growth] (Seoul: Gidokgyomunsa, 1986), 225 (translation mine).

democratization failed due to military power. Second, the military government of Korea performed The Whole Army Religious Movement which was an attempt by the military dictator to make the whole Korean army religious. Nowadays about 20 percent¹², namely more than 12,000,000 Koreans are Christians.¹³ Many mammoth churches in Korea represent well the tremendous church growth in numbers. About 20 Korean churches have more than 10,000 church members each. One of the churches has 105,000 church members and another has 600,000 church members.¹⁴ This is a source of pride and potential energy in the Korean church.

Reasons for tremendous church growth in numbers. An amazing church growth was possible because of the following reasons: situation of Korea, fundamentalistic Christianity, and emotional nature of Koreans.

First, the situation of Korea made tremendous church growth possible. When Koreans encountered Christianity, Korea was a chaotic place with several kinds of suffering. The situation of Korea was a severe crisis. The suffering

¹² Teresa Watanabe, "Apocalyptic Movement Stirs Social Crisis in South Korea," Los Angeles Times, 28 Sept. 1992, A14.

¹³ Christian Research, "Seoulsinae Damimmokhoeja Euisikgujo Josagyulgwa" [The result of a survey uncovering the way of thinking of 200 pastors who work in Seoul], Wolgan Mokhoe [Pastoral Monthly], July 1993, 329 (translation mine).

¹⁴ "Hanguk Gaecheogyohodul Gyose Segyesunui Euteum" [The power of Korean churches are the first in the world] Christian Herald, 15 Jan. 1993, 4 (translation mine).

Koreans experienced was so desperate that nobody could comfort the people. Furthermore, nobody was concerned about the suffering of Koreans except missionaries from the U.S.A. They met Koreans and tried their best to comfort suffering Koreans. The church was the only place suffering Koreans found acceptance. Koreans found love and hope in their mission. Koreans felt gratitude. Naturally Koreans gathered into the church. Of course, missionaries accepted the common people, even women and persons of low birth. Missionaries worked to abolish the discrimination of women and accepted women into the church. This was the first moment when the rights of women were proclaimed. This was the proclamation of liberation for oppressed women. This was a shocking event for Korean women because most Koreans thought women were lower persons than men, so they should obey men all the time. A woman should obey her father before marriage, she should obey her husband after marriage, and she should obey her eldest son after her husband dies. This was the most important Confucian merit women should keep. Korean women gathered into the church. Many alienated persons gathered into the church because they were dealt with as real persons by the church. The numbers of Christian rapidly increased.

Second, fundamentalistic Christianity was the reason of tremendous church growth. Missionaries proclaimed the forgiveness of sin which did not require any effort. In

fact, there is no concept of sin like the Christian notion of sin in traditional Korean culture. The word "sin" means to harm others in traditional Korean culture. Therefore, in traditional Korean culture sin originated in human relationship not in the relationship with God. Missionaries taught Koreans the Christian notion of sin, and they proclaimed the forgiveness of sin. Koreans learned the Christian notion of sin and the forgiveness of sin at once. They proclaimed salvation which did not require any price. They introduced the kingdom of God where everybody could participate only by faith. They gave alienated Koreans hope, comfort and peace. They did not require any social responsibility or political duty. They could include tremendously alienated Koreans in their congregation.

Finally, if fundamentalistic Christianity had not been consistent with the emotions of Koreans, Koreans would not have participated in the church. Inasmuch as the original emotions of Koreans were consonant with fundamentalistic Christianity, incredible numbers of Korean gathered into church. The nature of Koreans and the atmosphere of Korea were very religious. This promoted Koreans to accept Christianity.¹⁵ The religious emotion of Koreans and the atmosphere of Korean society was derived the shamanism of Korea. Jaejun Kim, one of the first liberal and political

¹⁵ Shearer, 29.

Korean theologians and pastors, resisted the dictatorship and patriarchal fundamentalism of the Korean church. He delineated the characteristics of Korean shamanism as follows:

The characteristics of the shamanism of Korea were very similar to fundamentalistic Christianity. The characteristics were as follows: immortality of spirit, the dualistic separation of body and spirit, communication between the live and the dead, and the need of mediator between the live and the dead, metaphysical nature.¹⁶

This quotation demonstrates the similarity of characteristics of Korean shamanism and characteristics of fundamentalistic Christianity. Most Koreans dissolved enmity and dissatisfaction through shamanism. Furthermore, shamanism was one of the most important ways of dissolving Koreans' han. Inasmuch as this Shamanism was the base of emotion of Koreans and was very similar to fundamentalistic Christianity, Koreans could accept Christianity. For this reason, huge numbers of Koreans became Christian. In other words, fundamentalistic Christianity dissolved the han of Koreans. One of the most important original emotions of Koreans is han. Han is very complicated by nature, and han is very difficult to understand even for Koreans. Thus it is very difficult for Koreans to translate and explain in English. Moreover, this is a burdensome word to talk about.

¹⁶ Jaejun Kim, "Minjok Jonggyoroseueui Gidokgyo" [Christianity as national religion], in Hanguk Gidokgyoeui Jonjae Iyu [The Reason for the existence of Korean Christianity], ed. Hanguk Gidokgyo Munhwa Yunguso (Seoul: Sungsil Daehakgyo Chulpansa, 1985), 9-10 (translation mine).

A Korean proverb represents this well, "If a woman keeps han in her mind, frost forms in the midst of summer." This clearly depicts how severe han is. For example, when one severely injures her\his body, there remains a big scar on his\her body. In a similar way, when one is severely hurt in one's soul, there remains big scar in one's mind. These mental scars are han. In other words, han is Koreans' accumulated mental scars. Han is like a glacier which freezes by sorrow and suffering in soul. There are two causes of han. One is an individual cause and another is historical cause. Han is caused by oppression, poverty, injustice and dehumanization in human relationships and history. If one wants to depict the elimination of han, the verb "dissolve" is proper. The way to dissolve a person's han is to accept and love the persons who contain han in their mind. The Korean church accepted and proclaimed the love of God to Koreans who contained han in their mind. Koreans could not but gather into the Korean church.

In conclusion, the pietism and evangelism of fundamentalistic Christianity, the shamanistic emotion of Koreans, and the mystic and metaphysical nature of Koreans mingled, interacted and fulfilled the tremendous church growth in Korea. This became the main trend of Korean Christianity and has influenced the Korean church till now.

Korean Church of the Present: Conflicting Church

The Korean church is in conflict with itself between

quantitative church growth and qualitative church maturity, indifferent church and responsible church, selfish church and self-sacrificing church.

Quantitative Church Growth and

Qualitative Church Maturity

The Korean church is in conflict between quantitative church growth and qualitative church maturity. A Korean proverb says, "The desire of people is the desire of God." The meaning of this proverb is that the proper request of a society is the request of God. Korean society requires reformation of the Korean church. This reformation is a conversion toward qualitative church maturity. The new president of Korea, Youngsam Kim, is an elder in the Chunghyun Presbyterian Church, and he said,

The church and Christians are polluted by social evil rather than becoming salt which prevents social evil. Many Christians are shamefully involved in injustice.... A real repentance movement should begin among Christians.¹⁷

Most Korean newspapers published this as headline news. That demonstrated the request of reformation in the Korean church. This request for reformation occurred even in the Korean church itself. Many Korean pastors call for the reformation of the Korean church. Yonggi Cho, the pastor of Yoido Full Gospel Church which has the most church members in the world, describes the necessity of reformation of the

¹⁷ "Gidokgyogyedo Hoegaeundongeul" [Christians should repent too], Korean Times [Los Angeles ed.], 15 May 1993, C1 (translation mine).

Korean church.

Now that the twenty-first century is coming near, It is time for the Korean church to reflect on the past and provide the new way of ministries for the coming new era. The twenty-first century will be a rapidly changing era."¹⁸

He implies that the Korean church should reform to provide the new ministry for new era. Samhwan Kim, a pastor of Myungsung Church which is a famous rapidly growing church, also speaks of the necessity of qualitative church maturity: "Quantitative church growth is not the only goal of church."¹⁹ He delineates well the request of the Korean church itself. Pastor Geunsu Hong stressed the necessity of the reformation of Korean church, "Church without fundamental reformation will be struck by the iron hammer of history."²⁰ His stress for reformation of the Korean church is rather radical. One question in the Christian Research Survey referred to above was as follows: "Does your church fulfill well its role as light and salt of local society?" The result was that 81.2 percent of responders

¹⁸ Yonggi Cho, "Sunglyungundongeul Tonghan Segyesungyo, Igusi Uriuei Samyungida" [The world mission through spiritual movement is our duty], Wolgan Mokhoe [Pastoral Monthly], June 1993, 40 (translation mine).

¹⁹ Samhwan Kim, "Nyungsunggyohoeui Saebyukeun Wae Crosswayleul Suntaekhaennunga" [Why Myungsung church selects Crossway in the dawn], Wolgan Mokhoe [Pastoral Monthly], Nov. 1993, 140 (translation mine).

²⁰ Geunsu Hong, "Jonggyogaehykgwa Sahoegaehyuk: Chongchejuk Gaehyuk" [Reformation of religion and reformation of society: total reformation], Wolgan Mokhoe [Pastoral Monthly], Aug. 1993, 252 (translation mine).

responded negatively. They said that qualitative church maturity is more important than quantitative church growth.²¹ This indicates Korean pastors and Christians think qualitative church maturity is more important than quantitative church growth. The present Korean Christians realize the need of reformation and many Korean pastors encourage the reformation of the Korean church.

Unfortunately, the Korean church does not effectively respond to the request of Korean society for reformation. Inasmuch as the tradition of quantitative church growth is very strong, the Korean church may not easily give up quantitative church growth. In a plain word, a church needs many Christians to maintain itself. Sungjong Shin, the pastor of Chunghyun Presbyterian Church which is one of the biggest Presbyterian churches in the world, wrote a journal series "Hangukeui Sungjang Gyohoe Jaejomyung" [Reflection of big church in Korea] in Pastoral Monthly between January 1993 and October 1993. Seeing the importance of Pastoral Monthly and of the wide reputation of the pastor Sungjong Shin in the Korean church, these journal articles demonstrate that the Korean church adheres to the quantitative church growth. In fact, the title of these articles implied the Korean preference of large churches. Many Korean pastors give priority to quantitative church growth.

²¹ Christian Research, 336.

In response to the question "What is the most severe error of the Korean church which should be rapidly corrected?," 17.3 percent of responders named the excessive emphasis of quantitative church growth²² which was the third ranking error.

Yet the most popular continuing education programs for pastors in Korea are church growth seminars. Most church growth seminars deal with quantitative church growth.²³ Most Korean churches hold "full Mobilization Mission Sunday" several times every year. On this Sunday, all members of a church should make at least one person come to church at any cost. The more, the better. Most Korean churches concentrate on quantitative church growth as the first task of church. The title of a sermon by Yongnam Lee demonstrates well the concentration of Korean churches for quantitative church growth: "The more Christians, the more results"²⁴ The titles of some sermons show well how much Korean churches focus on the number of Christians. The description of Bokgyun Ju demonstrates the same trend, "The church which has been growing from the early church till

²² Christian Research, 337.

²³ Myungsu Han, "Mokhoechulhakeul Gachun Yangsikinneun Mokhoejaleul Gidaehanda" [Rational pastors with conviction of their ministry are expected], Wolgan Mokhoe [Pastoral Monthly], July 1993, 353 (translation mine).

²⁴ Yongnam Lee, "Suga Manaya Giubdo Manseumnida" [The more Christians, the more results], Wolgan Mokhoe [Pastoral Monthly], Nov. 1993, 362 (translation mine).

now, should grow and can grow."²⁵ The trend and tradition of quantitative church growth is strong and presumed. The attempts of Korean pastors to continue the quantitative church growth are strong. Thus the Korean church is in conflict between two ideals--church growth and social mission. The reality of the Korean church is to maintain the present emphasis on quantitative growth.

Indifferent Church and Responsible Church

Most Korean churches are in conflict between the indifferent church and the responsible church. Most Korean churches are traditionally biased to increase the number of Christians. In order to concentrate on increasing Christians, the church often becomes indifferent toward society. An indifferent church is reluctant to focus on social responsibility but is concerned about the number of Christians. Korean society requests the help of the Korean church to reform Korean society. An indifferent church hesitates to be responsible toward society: neighbors, human relationships, Korea and natural environment. Therefore, the Korean church understands the request of Korean society. This request is that the Korean church become true light and salt in Korean society. In the survey, in response to the question, "Does your church work well as light and salt of

²⁵ Bokgyun Ju, "Gyohae Chulsuklyureul Nopineun Bangbubeun Mueusinga" [What is the way to raise the rate of church attendance], Wolgan Mokhoe [Pastoral Monthly], Oct. 1993, 385 (translation mine).

local society?," 29.6 percent of responders answered, "Yes." The remainder "No," or "dissatisfactory."²⁶ This result demonstrates that many Korean pastors think most Korean churches are not responsible for Korean society. Most Korean non-Christians think more disapprovingly about the role of Korean churches as light and salt of society than pastors think. An indifferent church cannot avoid the danger of becoming irresponsible for society. Therefore, "an indifferent church" can be the synonym of "an irresponsible church." Most Korean churches are in conflict between the irresponsible church and the responsible church. However, most Korean churches are partial to the irresponsible church. An irresponsible church might become exclusive and prejudiced so that it separates itself from society to avoid social responsibility. As a result, irresponsibility might foster selfishness.

Selfish Church and Self-Sacrificing Church

Many Korean churches struggle with the selfish church they have become and the self-sacrificing church they want to be. A selfish church is concentrated on the church itself. A church which concentrates on expanding itself is liable to become a selfish church. One of the most important problems of Korean society is selfishness. The president of Korea, Youngsam Kim designated the severe selfishness of Korean society. "If one requires one's own

²⁶ Christian Research, 336.

portion and ignores the other's portion, this is a collective selfishness. The collective selfishness is the most severe disease of Koreans."²⁷ President Youngsam Kim warned of the danger of the selfishness of Korean society as a severe disease. Nowadays selfishness occurs all around Korean society, so it is called collective selfishness. Ikhwan Mun, a pastor who visited North Korea in order to become the impetus of the reunification of North Korea and South Korea and was persecuted in prison because of that, pointed out the selfishness of the Korean church, "We Christians are selfish. If we do not cure our selfishness, we will be abandoned in future history."²⁸ He worries about the selfish Korean church. He thinks the selfish tendency of many Korean churches fosters the selfishness of Korean society. In fact, selfish society fosters the selfish tendency of churches and the selfish tendency of churches make the selfish society worse. This is a kind of vicious circle. Only a self-sacrificing church can break up the vicious circle. The Korean church is responsible for breaking up the vicious circle. However, most Korean churches are not effective in breaking up the vicious circle

²⁷ Youngsam Kim, "Kim Daetongnyung Gukhoe Gukjungyunsul Junmun" [President of Korea, Kim's address about national administration at the Korea congress], Korea Times [Los Angeles ed.], 21 Sept. 1993, C4 (translation mine).

²⁸ Ikhwan Mun, "Tongileun Da Doessu" [The reunification of North and South Korea has been completed], Segyewa Seungyo [The World and Mission] 139 (Aug. 1993): 8-12 (translation mine).

because most Korean churches have difficulty becoming self-sacrificing churches. In other words, the Korean church is biased toward the selfish church. A selfish church has two kinds of different norms: one applies to the church itself and Christians; the other is for society. As a result, the Korean church becomes a dualistic church.

Dualistic Church and Whole Church

Most Korean churches are struggling with their dualistic tendency because this is not their ideal: whole church. The dualistic church separates the inside of the church from the outside of the church. For the dualistic church, everything which is inside of the church tends to be seen as good, but everything is outside of church is evil. For the dualistic church, society is outside of the church, so society is evil. Thus the dualistic church thinks that the church is not responsible for the social evil at all, so abandons the social responsibility to eliminate social evil.

A whole church does not deal with the outside of the church as evil. The whole church does not reject the society and does its best to fulfill the social responsibility in eliminating social evil. For the whole church, society is a field on which the church lives and a scope of mission of the church. If the society is evil, the church cannot but be influenced by evil because the church is located in society. Thus the church should eliminate

social evil.

Many Korean pastors acknowledge a dualistic life style of many Korean Christians. In response to the question, "What is the most severe error in the Korean church to be rapidly cured?", 24 percent of responders answered that the separation of faith and life is the most severe error of the Korean church. This was the most common answer.²⁹ Many Korean pastors think many Korean churches and Christians are dualistic. They worry about the difference between the faith and actual life of Korean Christians. On the contrary, they hope the life of Korean Christians will become similar to the life of Jesus Christ. They hope Korean Christians will become believers of Jesus Christ and at the same time followers of Jesus Christ.

In response to the question, "What is the church program to be reinforced?", 85 percent of responders selected programs for the church itself: Bible study, worship service, mission, education of Sunday school, dawn prayer and communion of Christians. This was the most common answer of seven choices.³⁰ This shows a self-centered tendency of most Korean churches. The voices to require the reformation of Korean churches are minor. Only 6 percent of responders answered that social service programs needed to be reinforced. The Korean church hears

²⁹ Christian Research, 337.

³⁰ Christian Research, 335.

the minority voices also, but has a difficulty to change the dualistic tradition which has been founded because of the fundamentalistic tradition from the past. Most Korean churches are in conflict between the two voices: one requiring reformation and the other clinging to dualistic tradition. As a result of the strength of the dualistic tradition, the Korean church is a dualistic church yet.

Most Korean churches have kept away from society. Especially, the Korean church has rejected North Korea as evil: a communist society. The Korean church deals with North Korea as enemy. How is North Korea the enemy of South Korea?

The separation of North Korea and South Korea is the most decisive cause of severe social evil because most social evils in Korean society originated from the separation of North Korea and South Korea: the military dictatorship, the waste of national budget and the distinction between the rich and the poor. The separation of North Korea and South Korea made the military dictatorship possible. The military emphasized the danger of invasion by North Korea and justified the necessity of a military government and its accession of power. The military government stressed that the military government knew the war well, so a military government governed the nation in order to defend South Korea from the invasion by North Korea. For this reason, the military dictatorship

persecuted many citizens and put in prison those who resisted the military dictatorship. The military government wasted the national budget as a national defense budget. Moreover, the military government wasted much money as a national diplomacy budget, in order to justify the military government and slander North Korea among other nations.³¹ Thus the economy of Korea was devastated. The distinction between the rich and the poor became deeper during the military dictatorship. Persons who were helped by the military government could become richer, but the poor who could not be helped became poorer. Because of anti-communist ideology, military dictatorship was justified. Economic injustice which originated from the military dictatorship is very deep. However, most Korean churches kept silence during the military dictatorship, claiming separation of Church and State. They also keep silence about the reunification of North Korea and South Korea.³² They did not want radical change, but wanted to maintain a stable situation.

In conclusion, most Korean churches are in conflict over the fundamentalistic tradition and the necessity of reformation. However, the reality of most Korean churches are still distant from the ideal features of the Korean church yet. Most Korean churches concentrate on the

³¹ Mun, 12.

³² Christian Research, 336.

quantitative church growth, and encounter the danger of being indifferent, selfish and dualistic churches.

CHAPTER 3

Relation of Preaching to the Korean Church

Importance of Preaching in the Korean Church

Preaching is one of the most influential factors in the Korean church. This part deals with the present situation of preaching in the Korean church and the reasons why preaching has become so influential.

Present Situation of Preaching

The concerns of most Korean Christians' concentrate on preaching. Preaching is one of the most prevalent subjects among Korean Christians. Karl Barth emphasized the importance of preaching saying, "Preaching is the Word of God which he himself speaks,"¹ and elsewhere he states that the Church's original task is preaching.² Juergen Moltmann described the importance of the pure proclamation: "Without the pure proclamation there is no messianic church, gathered together for unity in Christ."³ For him, the pure proclamation enables a messianic church. This implies the importance of proclamation: preaching. Preaching is essential for the existence of the church.

Descriptions similar to that of Barth and Moltmann

¹ Karl Barth, Homiletics, trans. Geoffrey W. Bromiley and Donald E. Daniels (Louisville: Westminster/John Knox Press, 1991), 44.

² Karl Barth, Dogmatics in Outline, trans. G. T. Thompson (New York: Harper & Row, 1959), 11-12.

³ Moltmann, 341.

occur in the Korean church. A Korean pastor, Sungjong Shin, wrote a series of articles which were described in Chapter 2; and whenever he writes about the growth of churches in his publications, he cites preaching as one of the most important factors of church growth. For example, he describes the importance of preaching in an article entitled, "Geumlan Church Became a World Famous Church through the Development of Spirituality." He wrote, "The sermons of all growing churches in Korea are good."⁴ He stresses preaching as an essential element of all growing churches. He believes a major cause of quantitative church growth is preaching and its important influential power. A Korean pastor, Chungung Park, says about preaching, "The success and failure of ministry absolutely depends upon preaching."⁵ He asserts the decisive influence of preaching in ministry. According to him, the whole ministry is controlled by preaching and the audience will depend upon preaching for their life or death. A pastor of one of the biggest churches of the Korean Methodist Church, Juntae Kwak, emphasizes preaching as one of the most important

⁴ Sungjong Shin, "Yungsunggaebaleul Tonghae Segyegyohoero Sungjanghan Geumlangyohoe" [Geumlan church became a world famous church through the development of spirituality], Wolgan Mokhoe [Pastoral Monthly], Aug. 1993, 177 (translation mine).

⁵ Chungung Park, "Saengmyungeul Jwauhaneun Majimak Sulgyoraneun Gagoro" [With resolution that this preaching will decide the life and death of the audience], Wolgan Mokhoe [Pastoral Monthly], Sep. 1993, 145 (translation mine).

elements of the Protestant church. In a interview, he stated, "Preaching is the life of pastors of the Protestant church."⁶

Many pastors of Korea have the same thought about preaching as above. Another Korean pastor Sunghun Lee, depicts the worth of preaching: "Preaching is the most meaningful task in this world."⁷ Like many Korean pastors he think preaching is the most essential task, and a divine duty and glorious authority which God gives pastors.

The book, Pastor and Preaching, states, "The most important thing to pastors and their ministries must be preaching, so this study center chose preaching as the first subject of study."⁸ A survey was held by this study center in order to inspect the understanding of preaching of Korean pastors. The subject of this survey is 217 pastors who work

⁶ See Shinguk Kim, "Mokhoeja Yungu: Gurojunganggyohoe Juntae Kwak Moksa" [A study of Korean pastors: Gurojungang Church, pastor Juntae Kwak], Wolgan Mokhoe [Pastoral Monthly], Feb. 1994, 155 (translation mine).

⁷ Sunghun Lee, "Sulgyojaeui Unugamgakgwa Hyogwajuk Jundalbangbubron" [The sense of language of the preacher and the theory of effective communication], Wolgan Mokhoe [Pastoral Monthly], May 1993, 340 (translation mine).

⁸ Hanguk Gyohoe Munjae Yunguso [The Study Center of Church Affairs] was founded at Chongshin Theological Seminary by Chongshin University. Chongshin Theological Seminary is one of the biggest and famous theological seminaries in Korea. The study center was founded to provide for the second century of the Korean church, to study affairs of the Korean church, and suggest an ideal direction of the Korean church. The first book by the study center is Mokhoejawa Sulgyo [Pastor and preaching] (Seoul: Poongman, 1987). See p. 9 and p. 325 (translation mine).

in Seoul, Incheon and Kyunggido. The survey consists of 43 questions and answers. One result of the survey demonstrates the attitude of many Korean pastors about preaching. A question asks, "What do you think of preaching in your ministry?" Seventy-eight pastors answered, "Preaching is the most important thing."⁹ This is 36 percent of the total. Seventy-four pastors answered that preaching is very important. This is 34.1 percent of the total.¹⁰ These results demonstrate clearly the attitude of many Korean pastors' about preaching in their ministry. Most Korean pastors think that preaching is the most decisive element in their ministry.

The same trend is clearly found among Korean lay persons. When Korean lay persons are questioned, "Why do you attend your church?", most lay persons who attend a famous or big church would answer, "Because the preaching of my pastor is good. Why don't you come and hear my pastor's good preaching." When asked, "Why do you go to church every Sunday?", most Korean Christians would answer, "To hear the preaching." Korean Christians are comforted, educated and encouraged by the preaching of pastors. Preaching is nearly almighty in the Korean church. This expression is not an exaggeration in the situation of the Korean church. Preaching gathers Christians in a church or scatters

⁹ Ibid., 342.

¹⁰ Ibid.

Christians from other churches. For pastors and lay persons, preaching is one of the most important and influential factors in church attendance.

Reasons for Influential Preaching

Why has preaching become so influential in the Korean church? There are two reasons: the Confucian tradition and the fundamentalistic tradition.

First, the Confucian tradition promotes a trend to think preaching is important. The Confucian tradition is a patriarchal tradition in Korea. In the Korean Confucian traditional culture, the head of a family is the sky. The sky means God. This shows the absolute authority of the head of a family. The head of a family is responsible for the whole family life. The head of a family provides for all the needs of family members. This enables a strong family bond and at the same time the strong authority of the head of a family. A similar situation is reflected in the church by the relationship of the pastor to the congregation. Many Korean pastors think, "The church can grow as far as the ability of the pastor who leads the church."¹¹ The church is totally dependent upon the pastor. This represents well the responsibility and authority of Korean pastors in the Korean church. These words are common among Korean pastors. A pastor is

¹¹ Dalik Son, "Naeui Saehae Sungjang Gyehoegeul Seunda" [My plan of growth of the new year], Wolgan Mokhoe [Pastoral Monthly], Oct. 1993, 111 (translation mine).

understood as the head of a church. In other words, a pastor can have strong authority because of the Confucian tradition. A pastor is a person like God in the Korean church. In fact, a pastor takes the responsibility for the whole church and this reinforces the authority of the pastor. Lay persons feel they should obey the preaching of a pastor. Consequently, preaching has patriarchal authority and nearly limitless power in the Korean church.

Second, the fundamentalistic tradition reinforces the influence of preaching in the Korea church. The characteristics of fundamentalism are similar to the Confucian tradition in the Korean church: patriarchal and hierarchical. Most Korean Christians think a pastor is a priest and prophet and like a king. This phenomenon is evident particularly in conservative churches. A pastor is a delegate of God. A pastor's preaching is literally a word of God in the Korean church. Any question or refutation is impossible because preaching is God's proclamation. Only obedience is required. Nowadays, even though this tendency has become a little weak, this tendency is maintained as a major characteristic of the Korean church. As a result, preaching has a special authority in the Korean church.

Possibility of Reformation of the Korean Church

Is it possible to reform the Korean church through reformation of preaching? Of course, it is possible. This chapter depicts the special authority and influential power

of preaching. Most Korean Christians agree that Korean preaching caused the tremendous church growth in numbers. This demonstrates the power of preaching of the Korean church. Many Korean Christians recognize the potential power of preaching of the Korean church for reformation. If Korean pastors concentrate their preaching on the reformation of the Korean church, reformation is possible. Thus, the reformation of preaching can be one of the most effective change agents in the Korean church. Preaching can be the impetus of reformation of the Korean church and can bear a good result.

The possibility of church reformation through preaching can be found in the example of John Calvin in Geneva. The elections to the City Councils were due to be held through the first week in February, 1555. Calvin anticipated them with his usual nervous anxiety. He took occasion to warn the congregation about responsible voting on the morning of Sunday, January 27 through his sermon.

Now, come! We have today to elect men who will rule in God's name. But there is no question of choosing them at our whim, for they are to preside here in the authority of God.¹²

The result of his sermon was evident in the result of the elections, "In fact, the elections turned out highly

¹² John Calvin, Ioannis Calvini Opera quae Supersunt omnia, eds. E. G. Baum, E. Cunitz, E. Reuss. Corpus Reformationum Brunswik and Berlin, 1863-1900, 53: 452, as cited in T. H. L. Parker, Calvin's Preaching (Louisville: Westminster/John Knox Press, 1992), 122.

satisfactorily for Calvin's cause."¹³ At the February elections in 1555, all four of the syndics were on Calvin's side.¹⁴ Calvin influenced his congregation members through his sermon and they applied it in the vote. Calvin influenced the result of the vote through his sermon. T. H. L. Parker emphasizes the influential power of Calvin's preaching and this shows the possibilities of reformation through preaching.

Yet it would be untrue to leave the impression that his preaching ended in partial defeat. In his own life-time he saw its effects. He did a work in twenty-eight years...which changed the face of Christendom. Geneva, before the Reformation one of the most immoral cities in Europe, was utterly changed and continued as a model of piety for over a century and a half.¹⁵

Calvin's preaching reformed Geneva. This is an amazing example of reformation through preaching. Leroy Nixon understands the Reformation as the result of Calvin's preaching: "Calvin the preacher of Geneva, molding by his words the spirit of the Reformation of the sixteenth century."¹⁶ Nixon thinks Calvin's preaching enabled even the Reformation. This represents clearly the influential power and the possibility of reformation through

¹³ Parker, Calvin's Preaching, 123.

¹⁴ T. H. L. Parker, The Oracles of God: An Introduction to the Preaching of John Calvin (London: Lutterworth Press, 1947), 43.

¹⁵ Parker, Oracles of God, 43.

¹⁶ Leroy Nixon, John Calvin: Expository Preacher (Grand Rapids: Eerdmans Publishing, 1950), 38.

preaching.

Another example of the possibility of church reformation through preaching is John Wesley's preaching.

Wesley also preached against personal moral evils. Initially he was not a total abstainer, but he soon changed his mind and demanded that his followers do likewise. He looked upon alcohol as slow poison which sapped the very springs of life. Largely due to the influence of Wesley, between 1744 and 1784 the consumption of alcohol decreased.¹⁷

This is an example which shows that influential preaching can change even the fancy of persons. Inasmuch as a person's fancy is attractive and strong, it is difficult for even pastors to make persons abstain from their fancy. However, Wesley's preaching influenced the Christians of England and reformed the English society as well as the English church. It is a hopeful example. If Korean pastors reform their preaching, the Korean church will be reformed by the preaching. The power of the influence of Wesley's preaching was not restricted only in Methodist churches. His spirit and his movement have lived on not only in the Methodist churches of the world, but in numerous other denominations affected by his message and by his life.¹⁸ The power of preaching is limitless when preaching uses the best of the potential influential power for reformation; it

¹⁷ Clyde E. Fant, Jr. and William M. Pinson, Jr., comp., "John Benjamin Wesley," 20 Centuries of Great Preaching, vol. 3 (Waco: Word Books, 1971), 8.

¹⁸ Fant and Pinson, 3:10.

can reform the Korean church. As a result, the Korean church can contribute in the Korean society to the elimination of social evils. 20 Centuries of Great Preaching depicts Wesley's great power of influence in his preaching:

No preacher of the eighteenth century exerted more influence than John Wesley. Some historians have insisted that had it not been for Wesley, the horrors of revolution would have shaken British society. He led a religious and moral revival of such extent that the character and course of an entire nation were changed.¹⁹

How great the power of preaching is! Preaching can substitute for a revolution in a society. Preaching can change a society without radical revolution. Preaching can reform the Korean church and can reform the Korean society. Moreover, church reformation can act as an impetus to the reformation of the Korean society, and the church should carry on this responsibility ceaselessly. A Korean proverb says, "Even an unconscious word must be realized by its potential power to realize itself." This proverb instructs to be aware of the power of words which realize their own intent. This proverb implies the potential energy of the words of preaching. Preaching should be realized and can be realized inasmuch as preaching has potential power to influence an audience. Therefore, the reformation of Korean preaching can be the reformation of the Korean church. Reformed preaching will change the conscience of Christians,

¹⁹ Fant and Pinson, 3:3.

Christians who have a new conscience will reform the Korean church and the Korean church will reform the Korean society.

In conclusion, reformation of preaching can be reformation of the Korean church, inasmuch as preaching has a strong influential power in the Korean church. Without the reformation of preaching, reformation of the Korean church is impossible.

CHAPTER 4

The Present Preaching of the Korean Church

The present Korean church described in chapter 2 is a result of the preaching of the Korean church from the past to the present. The present preaching is also the product of the present Korean church. Therefore, the present preaching clearly represents the situation of the Korean church and the present Korean church is influenced by the present preaching. In Chapter 2, it was pointed out that the Korean church is a biased church to the quantitative church growth tradition. The present preaching of the Korean church shows this tendency and the influence of the tradition. The characteristics of present preaching may be as follows: preaching of quantitative church growth, preaching of materialistic happiness and preaching of dualism.

Preaching of Quantitative Church Growth

Preaching of quantitative church growth is preaching to gather many persons; preaching to fascinate persons; preaching to promise the future.

Preaching to Gather Many Persons

Preaching to gather many persons is preaching aimed at a big church and intended to increase the number of members. This is a Korean Christian tradition from the beginning of the Korean church. This tradition was formed by the influence of missionaries' from the U.S.A. At first, the

missionaries from the U.S.A. began their mission without even one person. They had to try to gather persons to construct the church. Their concentration on number is understandable. After that, the Korean church accepted this attitude without question. It is difficult to change a tradition once formed. Thus, this tradition is continuing in the present and is a major trend of the Korean church.

A Korean proverb says, "Any bird that can catch pheasants is a true hawk." A hawk should catch pheasants. A hawk which cannot catch pheasants is not a true hawk. This implies that if a result is good, the process is not a problem at all. This proverb is often applied to preaching among Korean pastors. Whenever pastors discuss what good preaching is, pastors say that preaching which gathers a great number of persons is good preaching.¹

The preaching of quantitative church growth has prevailed in Korea for a long time. Only a few pastors resist this trend, but they cannot change this main trend at all. Inasmuch as this tradition has continued too long, it is difficult to reform. There are a few pastors who try to reform the tradition. The power of a few pastors' is weak, for tradition is too strong for them to reform. This kind of traditional preaching aims at success in the ministry.

¹ Pilhyung Yom, "Hyogwajuk Jundaleui Gibonyosodeuleun Muosinga" [The basic elements of effective communication], Wolgan Mokhoe [Pastoral Monthly], Sep. 1993, 178 (translation mine).

In Korea the success of ministry has been measured by the size of the church building and the number of church members. A pastor who works in a big church is often proud of his position, but a pastor who works in a small church is commonly envious of a big church.

This kind of visible success is too attractive for many pastors to avoid. It is difficult for many pastors to overcome the temptation of visible success in a capitalistic society like Korea. Many pastors set as their goal a big church and try to achieve this goal. In this case, they might unintentionally degrade Christians as a means of achieving of their own goal.² This is a kind of exploitation of persons. This kind of preaching must be very fascinating to be effective. Many pastors want to preach fascinating sermons because fascinating sermons can gather many persons into a church.

Preaching to Fascinate Persons

Fascinating preaching is preaching which gives comfort to persons, so the sermons are never burdensome. Preaching which gives comfort to people without any price can gather many people. This kind of preaching is enjoyable, so many persons enjoy the preaching. This kind of preaching is like honey, so very sweet and delicious. Honey can gather many

² Jungpyo Lee, "Gyohoenun Maeil Janchijibi Doeuyahanda" [Church should be a banqueting house everyday], Wolgan Mokhoe [Pastoral Monthly], Mar. 1993, 200 (translation mine).

bees and butterflies. Therefore, fascinating preaching can gather many persons. Many sermons of the Korean church are sermons like honey. Even though honey is good and delicious, too much honey causes obesity.

Fascinating preaching does not require any responsibility. Thus, audiences can easily and peacefully listen to preaching. This kind of preaching does not cause any suffering even in the mind. As a result, this preaching can gather a big audience.

Preaching to Promise the Future

Most preaching of the past Korean church promised comfort, prosperity and happiness after death. The past Korean church concentrated its preaching on the kingdom of God after death because the situation of Korea was desperate and Korean church could do nothing else.

Another emphasis was Jesus' coming soon. Jesus' coming soon was closely connected with the kingdom of God in the Korean church. Korean Christians understood the kingdom of God was extremely different from this world. Jesus' coming soon implied the end of this world and the beginning of the new world. Most Korean pastors emphasized this subject and this has been a important tradition of the Korean church. Some pastors understood this in their own eccentric way and one group frantically prophesied that Jesus would come on October 28, 1992. They influenced some Korean-American churches in Los Angeles. Many Koreans gave up their

business and waited for Jesus' coming again.³ Nothing happened on October 28, 1992. Nonetheless, even though they do not stress the exact date of Jesus' coming soon, some pastors have stressed Jesus' coming soon as the subject of their preaching. Mokyang Presbyterian Church, is a typical church which has grown to be a big church through the preaching stress on Jesus' coming soon.⁴ Nowadays however, the situation in Korea has changed. Most Korean churches cannot attract large numbers of Koreans through these subjects. Korea has succeeded in economic development. Koreans have become rich. More than 60 percent of Koreans think they are middle class. They enjoy their present prosperity. The kingdom of God is not so attractive to rich Koreans. The after-death promises of preaching cannot persuade rich Koreans to come to church any more. They do not want to change the present situation. They want to prolong the present happiness. Thus, to continue to draw large numbers, the Korean church had to change the subject of preaching. As a result, the Korean church devised a new focus. This focus promises material happiness. Preaching which promises material happiness can gather many persons. Today's preaching in most Korean churches is preaching of

³ Watanabe, A14.

⁴ Sungjong Shin, "Jaelim Sinangeuro Mujanghayu Bakjumsinangeul Kiunda" [The adventism is a perfect faith in Jesus Christ], Wolgan Mokhoe [Pastoral Monthly], May 1993, 178-80 (translation mine).

material happiness.

Preaching of Material Happiness

Preaching of material happiness is preaching of healing, preaching of prosperity and preaching of preservation. The typical example of preaching of material happiness can be found in a Yonggi Cho's book, Salvation, Health and Prosperity: Our Threefold Blessings in Christ which is an integration and arrangement of his sermons. He explains the background of his preaching:

I cried and prayed with tears day in and day out, earnestly seeking. After I spent much time in supplication, God finally spoke to my heart. His words, warm and full of hope, were a revelation to me. The Word from God contained the truth of the threefold blessings of salvation, health and prosperity written in 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Since that time this truth has been the foundation of all my sermons, and I have laid the foundation of my ministry on this scripture.⁵

He devised a threefold salvation from the above Bible phrase and has used it effectively till now. His threefold salvation is salvation itself, health and prosperity. Salvation is the salvation of a person's soul from hell. His perspective of salvation includes changing a person's way of living from being a curse to being a blessing.⁶ The meaning of his salvation is eternal life in the kingdom of

⁵ Yonggi Cho, Salvation, Health and Prosperity: Our Threefold Blessings in Christ (Altamonte Springs, Fla: Creation House, 1987), 11-12.

⁶ Ibid., 12.

God after death plus health and prosperity in this world. He uses "blessings" and "salvation" interchangeably. All his sermons are derived from this perspective: threefold blessings.⁷ He develops a fivefold gospel from this threefold salvation: be born again, filled with the Holy Spirit, receive blessings, receive health, anticipate Jesus' coming soon. He explains that the fivefold Gospel is his theology and threefold salvation is the practice of his theology.⁸ He asserts, "Because of the power of this message, our church has grown into an international church and will continue to grow in the future."⁹ The power of this message may be the power of preaching of material happiness: health and prosperity. This is a typical example of the preaching of blessings.

Many Korean churches reinforce the preaching of the kingdom of God which was emphasized in the past with the health and prosperity gospel for the present. The example cited above is a typical and main feature of the present preaching of the Korean church. Many mammoth churches show this common tendency in their preaching. Some mammoth churches emphasize healing power and prayer. They emphasize Jesus Christ as almighty healer who heals diseases of

⁷ Ibid., 12.

⁸ Yonggi Cho, Ojung Bogeumgwa Sambakja Chukbok [Fivefold Gospel and threefold blessings] (Seoul: Youngsan Publishing, 1983), 3 (translation mine).

⁹ Cho, Salvation, Health and Prosperity, 12.

spirit, mind and even body. Preaching of healing is an important fact of church growth in Korea. Some mammoth churches stress prosperity in economy. In this case, Jesus Christ is emphasized as an economic guardian. The emphasis of prosperity is an important element of church growth too. Some mammoth churches promise safety for the future. The anxiety about the future is a big problem to everyone. Jesus Christ is a protector of the future. Most mammoth churches emphasize commonly at least one of theses three features of Jesus or all of the three. This kind of preaching has enabled churches to become big and stay big. This kind of preaching promises health and prosperity and guarantees even the future health and prosperity. Thus, preaching of material happiness is preaching of preservation of health and prosperity.

Of course everyone could not live without material things. Everyone wants material happiness. Everyone desires a healthy life. Everyone is longing for a safe future. Everyone wants to be blessed. It is a natural desire of human beings. It is not an error for pastors to emphasize these in their preaching. However, to enfeeble intentionally or unintentionally other important things in their preaching is an error. It is difficult to express the social and political responsibility of Christians or the suffering for others or the love of neighbors through prosperity preaching. This is a trend of the Korean church.

This trend includes the danger of degrading God as a means of material success, justifying any way to earn money and deepening the selfishness of Korean Christians.

Preaching of Dualism

Most present preaching of the Korean church is a dualistic preaching. The Korean church dichotomizes the subject of preaching and emphasizes advantageous things and abandons disadvantageous things which are necessary. In other words, the Korean church tends to separate advantageous things and disadvantageous things and emphasizes the advantageous things through its preaching. For example, the preaching separates secularity and holiness, actual Christian life and faith, the Crucifixion and Resurrection. First, the Korean church emphasizes holiness and weakens the meaning of secularity through its preaching. The Korean church emphasizes that the church itself is holy and weakens the importance of society as secularity. Consequently, the Korean church has become indifferent to the secular society and its own social and political responsibility for the secular society. In much the same way, the Korean church dichotomizes love of God and love of human beings and emphasizes love of God as holiness more than love of human beings. This tendency extends to the separation of religion and politics. According to the survey by Christian Research, only 17.1 percent of responders like social issues as content for their

preaching: 11.3 percent like social responsibility; 3.6 percent like love of the poor; 2.2 percent like the reunification of Korea.¹⁰ In fact, pastors who select social issues as content of their preaching are rare. Korean churches have debated about the separation between religion and politics a very long time. The churches which assert the extreme separation between religion and politics are always the majority. In this way, the Korean church can justify its sin and avoid God's will which requires that church love its neighbors as it loves itself and that it contribute to the elimination social evil. Through this dualism, the indifference of the Korean church toward its suffering neighbors can be justified and its indifference becomes deeper and deeper. It is not bad to emphasize holiness, but indifference toward suffering neighbors and avoidance of responsibility is sin. Furthermore, "holiness" cannot be holy without care for suffering neighbors.

Second, most Korean churches (perhaps unintentionally) have accentuated faith and enfeebled actual Christian life through preaching. The main trend of Korean Christianity is to emphasize salvation only by faith. The preaching of the Korean church has concentrated well on the salvation only by faith. This kind of preaching emphasizes that persons can be redeemed not by their works, but by their faith only. The result of the survey by Christian Research shows this

¹⁰ Christian Research, 334.

trend of preaching. To the question, "What is the most favorite content of your preaching?": 27.3 percent of responders answered the forgiveness of sin. This was the first ranking answer. The second ranking answer was hope after death and the third was church life. All of the three are not topics about actual life in society. The preaching of salvation only by faith is a preaching about atonement namely the forgiveness of sin by the grace of God through the Cross of Jesus Christ. This is the core doctrine of the Korean church. It is not bad in itself. However, this doctrine has a weak point also. This kind of preaching fails easily to emphasize the importance of actual Christian life. This preaching appeals only to the emotion of the audience not to the whole personality. For example, preacher preach that "There are always the poor in the world," so we cannot help all the poor. Furthermore, this is our limitation as human beings; only God can help all the poor. Moreover, they are blessed because the kingdom of God is theirs; they can do nothing but wait and endure. This kind of preaching has the danger of internalizing and fossilizing the meaning of life. The meaning of faith and salvation are diminished as a conviction in the emotions. This cannot influence actual Christian life. As a result, Christian faith and actual Christian life may be separated as wholly different things.

Christian faith can become the motif of actual

Christian life and actual Christian life can become the result of faith. In this way, faith and Christian life can be one and not to be separated. However, most Korean church commits an error to separate the two. Through accentuating faith and enfeebling actual Christian life through preaching, a preacher can reduce the oppressive feeling of church members. However, this kind of preaching may not be the preaching of costly grace, but the preaching of cheap grace. This does not require discipline and the Cross.¹¹ This may be a bargain sale of grace. This enables the mammoth church, but does not lead Christians to actually live according to the Gospel of Jesus Christ. True Christians live for others¹² according to Gospel. However, dualistic preaching can lead many people to believe Christ is for their own salvation, but does not lead them to become followers of Christ who do their best for the salvation of others like disciples of Jesus Christ.

Finally, most Korean church stress the resurrection of Jesus Christ, but deemphasizes the Cross of Jesus Christ in preaching. The cross and resurrection of Jesus Christ are two pillars which sustain Christianity. The two are two, but at the same time one. The two cannot be separated into two. The two events happened in one person's life: Jesus

¹¹ Bonhoeffer, Cost of Discipleship, 38-39.

¹² Dietrich Bonhoeffer, Letters and Papers from Prison, ed. Eberhard Bethge, trans. Reginald Fuller (New York: Macmillan, 1971), 381.

Christ. The crucifixion is the cause of the resurrection and the resurrection is the result of the cross of Christ. God raised Jesus Christ from death because he died for others in obedience to God's will. God will raise whoever dies for others in obedience to God's will. To believe Jesus Christ is to believe in the cross of Jesus Christ and at the same time in the resurrection of Jesus Christ. However, Korean churches often unintentionally separate the two and emphasizes the resurrection. Therefore, even though most Korean churches preach the resurrection, this may not be the perfect resurrection, but a half resurrection because the resurrection cannot be perfect without the cross. Whoever determines to die for others on the cross like Jesus Christ can experience the power of the resurrection of God. Death on the cross is to suffer for others. Nobody likes suffering, and this is natural and understandable for human beings. Most Korean churches do not like the cross, so most Korean churches cannot experience the power of the resurrection of God. Preaching of resurrection without the cross may be a dead bargain. This preaching will not be able to avoid causing the mass production of selfish Christians.

In conclusion, everyone wants to be happy. This is a truth. Through preaching, to emphasize happiness in faith is not bad, but to offer a basis to justify individual selfish happiness is an error. To emphasize holiness, faith

and the resurrection is not an error, but to abandon secularity, actual Christian life and the cross is a sin. The preaching of the resurrection without the cross is to abandon half of the salvation of God. As a result, this is a desperate abandonment of the whole salvation of God and exploitation of God because this is the abandonment of the suffering of God for human beings. The cross and the resurrection can be whole when they are connected with each other. Nowadays a new understanding about this kind of preaching is expanding gradually in the Korean church.

CHAPTER 5

A Theological Reformation of Preaching in the Korean Church

Nowadays, most Korean churches encounter a necessity to reform their preaching. According to the latest statistics, the number of Korean Christians is actually decreasing nowadays. Till now, the amazing church growth of the Korean church in numbers has been the pride of the Korean church. The Korean church is now losing even this boast. This phenomenon implies two things: first, the Korean society has changed, but the traditional preaching of the Korean church has not changed in as much as to effectively influence Koreans. Second, the Korean church does not correspond to the change of Korean society, so the Korean church is not attractive to Koreans any more. The reason the Korean church cannot correspond to the change of Korean society is that the preaching of the Korean church does not effectively relate the change of Korean society to Korean Christians. One reason most Korean churches are not attractive to Koreans is that the preaching of most Korean churches does not efficiently influence Korean Christians to fulfill their social responsibility. The neglect of social responsibility of most Korean churches may cause the indifference of Korean society toward the Korean church. Korean society may not pay attention to the Korean church any more. In other words, the preaching of most Korean churches loses the power

of influence and persuasion toward both Korean Christians and Korean society. Preaching without influence and persuasive power is not true preaching. The preaching of the Korean church has come to a crisis. According to Moltmann, "Every crisis means finding new bearings."¹ Therefore, this crisis can be the best opportunity for the Korean church to find "new bearings." Now is the best opportunity to reform the content of Korean preaching. A reformation of preaching is to reinforce something important which the present preaching neglects and to emphasize something important which the present preaching overlooks. A reformation of preaching is to solve problems which the present preaching contains and to provide for the future. This chapter suggests a direction of reformation of preaching as follows: wholeness preaching; harmonious preaching; praxis preaching.

Wholeness Preaching

Wholeness preaching is an attempt to overcome selfishness, indifference and dualism of the Korean church. What is meant by these was explained in Chapters 2 and 3. These prevent Korean Christians from living as disciples of Jesus Christ and contributing to Korean society. This tendency of the Korean church isolates the Korean church itself from Korean society. This tendency was begun by the influence of the fundamentalistic Christianity from the

¹ Moltmann, xiii.

beginning of Korean Christianity and has been deepened by the preaching of the Korean church which emphasizes the resurrection and enfeebles the cross of Jesus Christ. In order to correct this tendency, first of all, Korean pastors need to recognize the weakness of this kind of preaching, and then they will be able to reform their preaching. The reformation of preaching is an attempt to reinforce the weaknesses of the preaching of the Korean church through reflection and the application of the result of reflection to preaching. Preaching for Christians is like food for the body. Too much honey causes obesity. To cure obesity, the obese person should reduce honey and balance his\her diet. An attempt to balance the contents of preaching is a reformation of preaching. An obese person should exercise. Exercise is movement, the movement of the church is to practice what is preached. To require practice through preaching is the reformation of preaching.

Thus, the reformation of preaching can begin with the emphasis of the cross. Even though Korean pastors have preached the cross, the cross is a tool for the atonement of Korean Christians. In other words, the Korean church has wanted to take benefit from the cross, but has not wanted to sacrifice the Korean church itself on the cross. This is not a true cross, but a selfish cross for its own benefit. A true cross is a self-sacrificing cross for God and others. Thus, most Korean churches face the danger of not

experiencing the power of the resurrection of God. Only the church which is determined to sacrifice itself for others can experience the same power of the resurrection of God and help others through the power. The reformation of preaching will be possible for Korean pastors when they determine to take up the cross and to sacrifice themselves for others. Without this determination, it is difficult for everyone to preach the cross and reform preaching. Through this determination preachers can overcome the temptation to win applause. It is a kind of idolatry to desire to win human beings' applause more than God's. Idolatry is sin.² Through Korean pastors, determination to take up their cross, they can reform their preaching and they can preach wholeness.

Harmonious Preaching

Harmonious preaching can be called reconciliation preaching and balanced preaching. What is implied by "harmonious" is threefold. First, harmonious preaching balances between church growth and church maturity. Most Korean churches have concentrated their preaching on increasing the number of Christians. For this, Korean pastors have accentuated individual salvation and material happiness. Inasmuch as they excessively accentuate these subjects, they have neglected something important and have

² Karl Barth, The Epistle to the Romans, trans. Edwyn C. Hoskyns (London: Oxford University Press, 1933), 190.

caused some ill side effects. They have neglected the love for others and social and political responsibility. As a result, they have caused a separation between church and society and mass-produced Christians who are exclusively concerned about their own salvation and the kingdom of God where only they can go. This tendency includes the danger of becoming selfish, and selfishness is sin.³ It is necessary for most Korean churches to reflect this tendency. The Korean church should preach these neglected subject and get rid of ill side effects. Korean pastors need to convert the content of their preaching to lead the Christians to become disciples of Jesus Christ. Individual salvation as a foundation of Christian doctrine should be retained, but preaching must go beyond this. Preachers must supplement their sermons on church growth with sermons on church maturity. Individual salvation and social salvation should be the content of their preaching. This is harmony and balance for better preaching.

Second, for harmonious preaching the Korean church should preach the solidarity of the church. There are too many denominations in Korea to count. Korean society cannot understand this phenomenon and they think of this as the disunion of Korean churches. Korean churches unintentionally compete with one another to secure many

³ Reinhold Niebuhr, Moral Man and Immoral Society (New York: Charles Scribner's Sons, 1932), 60.

Christians. Korean churches are not consistent with one another because of small difference of doctrine. These are not beautiful. Korean pastors should try to overcome this competitive relationships and discord through converting the subject and content of their preaching from discord to commonality and from disunion to union. It will not be so easy and simple. To begin with, Korean pastors need to understand that the relationships of Korean churches should not be competitive but cooperative. For this, they can have conversation with one another, among churches and among denominations. Conversation enables deeper understanding. They need to reflect their new understanding in their sermons. Their new sermons will enlighten and encourage Korean Christians. They can attempt to exchange preachers among churches and denominations as an example of solidarity.

Third, The Korean church should recognize that the church without society is meaningless. The relationship between church and society is like living creatures and their ecosystem. An ecosystem consists of these living creatures and their inorganic environment. An ecosystem is interwoven with their action, reaction and interaction. Similarly, the church and society exist in an interwoven relationship. Korean pastors should try to dissolve this unreasonable enmity through preaching. This is reformation of preaching.

Finally, Korean pastors should preach harmoniously through preaching the reunification of North Korea and South Korea. It has been a taboo for Korean pastors to preach the reunification of two Koreas. Korea has been separated by the competition of strong nations: the U.S.A., Japan and Russia. This separation originated in the Korean War and has been the origin of most social evil in Korea. Korean pastors should destroy the unreasonable taboo and enmity between the two Koreas through their preaching. The unreasonable enmity between the two Koreas has been fostered by strong nations and the dictatorship which operated by these strong nations. It is a reformation of preaching to truly speak about the sorrow of Koreans in order to promote the reunification of the two Koreas. If Koreans do not know the problem, Koreans cannot resolve it.

In conclusion, reformation of preaching is to include the subjects and content of preaching which have been unreasonably avoided by the Korean church. For this, the Korean church should think what has been forsaken and who the alienated are.

Liberation Preaching

Letty M. Russell describes the importance of effort to find out the true gospel message: "In every time and place we have to seek out again what is the true gospel message

for our time."⁴ One of the important results of this effort by theologians is liberation theology, and liberation theology enables liberation preaching. This part studies the characteristics of liberation preaching and the objects of liberation preaching.

Characteristics of Liberation Preaching

Liberation theology is an economic and political theology. This theology deals with issues about power and powerlessness, the poor and the rich and the distribution of wealth. Liberation theology is the base of liberation preaching. As Gonzalez and Gonzalez explain, "Liberation theology is an understanding of the Gospel arising precisely in the midst of such traditionally rejected voices."⁵ Liberation theology is a biblical interpretation, so to speak, "from below."⁶ For liberation theology, pain seen in the down trodden gives Christians new eyesight to see God moaning; hearing from the oppressed gives Christians new ears to hear God's voice. Liberation theology enables Christians to see God's pain, hear God's moan and understand God's will from the poor. If "God is on the side of the poor,"⁷ the church that is truly God's church should also

⁴ Letty M. Russell, Church in the Round: Feminist Interpretation of the Church (Louisville: Westminster/John Knox Press, 1993), 139.

⁵ Gonzalez and Gonzalez, 19.

⁶ Gonzalez and Gonzalez, 15.

⁷ Gonzalez and Gonzalez, 93.

be on the side of the poor, which is therefore to be on the side of God. For Justo L. Gonzalez and Catherine G. Gonzalez, "God is the defender of the poor and oppressed and not the supporter of the unjust, whether they be kings or nations."⁸ Inasmuch as God is the defender of the poor and oppressed,⁹ the church should defend the poor and oppressed.

Moltmann points out, "Historically, the church has always had political dimensions. Whether it likes it or not, it represents a political factor."¹⁰ As far as the church has always been concerned with political concerns and political dimensions, preaching also has to include political factors and preachers have to preach about political issues. Until now most Korean churches have avoided preaching about economic and political issues. Most Korean churches have thought that economy and politics were not subjects of preaching. Most Korean churches have been influenced by fundamentalistic theology which has strongly asserted an extreme separation of politics from Christianity. During the long military dictatorship, the military government prohibited public speech of economics and political issues. Now, the Korean church should include both factors in the sphere of preaching. Moltmann affirms

⁸ Gonzalez and Gonzalez, 17.

⁹ Gonzalez and Gonzalez, 17.

¹⁰ Moltmann, 15.

the inclusiveness of liberation: "Liberation includes economics and religion."¹¹ Liberation preaching should be inclusive in order to include issues which have been alienated by the church. For Moltmann, all Christians are witnesses of Jesus' liberating rule in their ecclesiastical life, as well as in their social one.¹² Jesus' liberating rule includes Christians' church life and their practical life in their society. First of all, a preacher has to experience the liberation of Jesus Christ, in order to be a witness of the liberation of Jesus. Korean pastors should be witnesses of Jesus' liberation. Liberation preaching is to witness Jesus' liberation. For Moltmann, "The true church is the song of thanksgiving of those who have been liberated."¹³ For this, Korean preaching should understand and include liberation theology. Liberation theology will give insight to Korean Christians and encourage them to experience Jesus' liberation and to be witnesses of liberation.

Liberation preaching is an application of liberation theology. Liberation preaching is preaching for the powerless and voiceless.¹⁴ Liberation preaching is derived from the perspective of those who have been traditionally

¹¹ Moltmann, 17.

¹² Moltmann, 108.

¹³ Moltmann, 65.

¹⁴ Gonzalez and Gonzalez, 11.

powerless in society and voiceless in the church.¹⁵

Liberation preaching is to witness God's voice heard from below in pain. Russell represents this in her own words: "Whatever else the true preaching of the word would need to include, it at least would have to be a word that speaks from the perspective of those who have been crushed and marginalized in our society."¹⁶ Too often, the powerless and voiceless are ignored, even in the church. One way to correct this is liberation preaching. Liberation preaching is preaching not only for the poor but also for all. "Ultimately all are oppressed,"¹⁷ Gonzalez and Gonzales accentuated.

Liberation preaching needs to avoid individualization, internalization and spiritualization through the use of "religious" terms.¹⁸ Religious terms are sometimes abstract and ambiguous, so Christians cannot understand the necessity to practice them. Liberation preaching uses concrete and practical terms for easy understanding and practice.

Objectives of Liberation Preaching

Objectives of liberation preaching are to engage the church in mission to the oppressed. In Korea, the oppressed

¹⁵ Gonzalez and Gonzalez, 11.

¹⁶ Russell, 139.

¹⁷ Gonzalez and Gonzalez, 26.

¹⁸ Gonzalez and Gonzalez, 62, 112.

are as follows: women, the alienated, the poor, persons with disabilities and the natural environment.

First, women are degraded in Korean society and the church. In the past, Korean women were not considered real human beings. Women were lower persons than men in Confucian society. For a Korean woman, marriage is represented as going to her husband's house. Korean women usually live in their husband's parent's house after the wedding ceremony. A Korean proverb says, "In order to become a good daughter-in-law, a woman should become as a blind woman the first three years, a deaf woman for the second three years and a dumb woman the third three years." This proverb represents well the situation of women in Korea. Korean society requires women only to be obedient and patient to patriarchy. After the independence of Korea from Japan and the beginning of democracy, women's position was raised higher than in the past. However, women are lower than men even in the church yet. In the beginning, the Korean church accepted women as real human beings and it was the first time in Korean history, but in fact, the Korean church did not overcome the Confucian tradition in Korean society. According to Gukyum Han, a woman theologian of Korea, the Korean church partly agrees to the rights of Korean women. The traditional sexism of the Western Christianity and Confucianism mingled and strengthened in

the Korean church.¹⁹ In fact, most Korean churches do not have authoritative statistics of women Christians. Most Korean churches have a tendency to be concerned about the sum of Christians.

Most Korean women usually do not have jobs. They are housewives. They can have many opportunities to communicate effectively with other women. This can be opportunities of evangelization of Korean women. Most Korean women have rare opportunities of going out because of heavy house-keeping, so they enjoy going to church. They can have opportunities to represent and expose themselves through prayer, singing and communion. The Korean church gives Korean women catharses. Therefore, a great number of Korean women gather in the Korean church. About 70 percent of Christians are women.²⁰ However, consideration for women cannot be found in the church. First of all, women cannot be ordained as pastor except in only three denominations: the Korea Christ Assemblies of God, the Korean Methodist Church and the Presbyterian Church in the Republic of Korea. Among so many denominations, three denominations are too few. True liberation preaching for women should be preaching for women by women pastors.

¹⁹ Gukym Han, "Hangukyuksae Natanan Yusungchabyul" [Sexism has appeared in Korean history], Gidokgyo Sasang [Christian Thought] 389 (May 1991): 76 (translation mine).

²⁰ Yong-Je Han, 205-06.

Second, typical alienated persons in Korea are prostitutes and prisoners. Only rarely do Korean churches have special programs to actually help these persons. While there are several organizations directing social help to prostitutes and prisoners, rarely are churches giving such leadership.²¹ For the most part, the church, like the society, evades them. A responsible church that lives out of a liberation theology will seek liberation from its prejudice against prostitutes and prisoners, and seek instead to help them.

Third, most Korean pastors usually want to evade the problem of the poor in their preaching. Inasmuch as the Korean church is supported by the rich, Korean pastors do not want to antagonize the rich. Preaching about poverty has been a taboo in Korea because this has been thought as a resistance against the military dictatorial government. However, Korean pastors should destroy this taboo and preach about the poverty of the poor and Christian principles concerning distribution of wealth.

Fourth, persons with disabilities have been ignored in most Korean churches. There are rare churches which have a ramp for the wheelchairs of persons with disabilities. This is a typical example of the ignoring of persons with

²¹ Ildo Choi, "Dosi Sooejiyuk Mokhoelul Utuke Hal Gusinga" [How to perform ministry in a alienated district], Wolgan Mokhoe [Pastoral Monthly], Sep. 1993, 108-15 (translation mine).

disabilities in the Korean church. In fact, the problem is not the barrier of facilities, but the barrier of attitude. Harold H. Wilke warns, "this barrier of attitude begins inside the individual...."²² The barrier of attitude of the church begins in the mind of the individual.

Jesus Christ was a true friend and healer of persons with disabilities, but the Korean church is neither of the two. For the persons with disabilities, many Korean churches are often not the Good Samaritan, but the priest and the Levite passing by on the other side.²³ However, Stewart D. Govig asserts, "Eventually the church's intention to minister to persons with disabilities would simply involve a search for better means and methods."²⁴ It is enough now for the Korean church to begin with simple things such as enlightenment through preaching.

Finally, the Korean church should proclaim the importance of nature. Koreans have not known the value of nature for a long time, so the natural environment of Korea has been exploited and devastated. However, the natural environment of Korea is the foundation of Korea's life. Without a healthy environment, Koreans cannot survive.

²² Harold H. Wilke, Creating the Caring Congregation: Guidelines for Ministering With the Handicapped (Nashville: Abingdon Press, 1980), 15.

²³ Wilke, 31.

²⁴ Stewart D. Govig, Strong at the Broken Places: Persons With Disabilities and the Church (Louisville: Westminster/John Knox press, 1989), 107.

Therefore, the church must participate in the uniting of society with nature.²⁵ For this, Korean pastors should preach the crucial necessity of the preservation of nature before it is too late.

In conclusion, liberation preaching is an effort to accentuate forgotten persons and their needs. Liberation preaching is preaching about justice. Marjorie Suchocki emphasizes, "God's love is justice that is measured not by the well-being of an elite, nor ever by the well-being of the many, but by the well-being of the least valued in society."²⁶ From this viewpoint, true preaching is preaching for the least. Justice goes together with love. Justice without love is a mere cruelty. For Moltmann, "The true church is the fellowship of love."²⁷ Therefore true preaching is the preaching of "the fellowship of love."²⁸ The Korean church should listen to liberation preaching in order to love forgotten persons, inasmuch as liberation preaching is preaching about the love of Jesus Christ toward the least and forgotten. Thus, "the first word"²⁹ of liberation preaching is Christ and at the same time, persons

²⁵ Moltmann, 65.

²⁶ Marjorie H. Suchocki, God Christ Church: A Practical Guide to Process Theology (New York: Crossroad Publishing, 1982), 90.

²⁷ Moltmann, 65.

²⁸ Ibid.

²⁹ Moltmann, 19.

whom Jesus Christ loves.

Praxis Preaching

Praxis preaching is an endeavor to overcome hypocritical, internalized or individualized faith. Thus, Korean preaching should be related to the concrete practice of Christian life. In order to do this, Korean pastors should understand the actual situation of Korean society, and follow the advice to take seriously the moral and spiritual climate of the times.³⁰

Praxis preaching is an attempt to realize the content of sermons in Christian life. In order to realize sermons, preachers need to be an example of sermons. Christians hear sermons of a preacher at the same time they see the life of the preacher. If the life of the preacher is different from the sermons, the sermons become vague. Christians will not trust the preacher and practice the sermons.³¹ John Killinger notes that, "Preaching is an enormous responsibility."³² Korean pastors should preach their sermons with their total existence, not by words only.

³⁰ James E. Massey, Designing the Sermon: Order and Movement in Preaching, (Nashville: Abingdon Press, 1980), 17.

³¹ Junggil Hong, "Isibilsegi Gyohoewa Mokhoejaeui Leadshipeun Utuhaeya Hanunga" [How will be the twenty-first century church and the leadership of pastors], Wolgan Mokhoe [Pastoral Monthly], Feb. 1994, 382-83 (translation mine).

³² John Killinger, Fundamentals of Preaching (Philadelphia: Fortress Press, 1985), 187.

Killinger continues, "There is only one way to preach--with everything we have and are."³³ There is no more effective preaching than for preachers to do their best to practice their own sermons. Only in this way, can Korean preachers preach "costly grace,"³⁴ calling Korean Christians to be disciples of Jesus Christ. By this way, Korean preachers can preach political and economic justice without any pang of conscience.

Conclusion

A reformation of preaching can be the reformation of the Korean church. A reformation of preaching begins with the change of the way of thinking of preachers because preaching is eventually the result of thinking of preachers. Preachers can change their way of thinking through reading, dialogue and discussion with other pastors, churches and denominations. Through dialogue and discussion, a reformation of preaching can be expanded. A preacher can be and should be a kindler of the reformation of the Korean church. For this, Korean preachers should take the responsibility of reformation of preaching "before God, before human beings and before the future."³⁵ A reformation of preaching ends with the praxis of reformed preaching. At last, for Korean preachers, the reformation

³³ Ibid., 206.

³⁴ Bonhoeffer, Cost of Discipleship, 39.

³⁵ Moltmann, 2.

of preaching is to do their best to practice their preaching through their total existence. To attempt to preach this preaching in the Korean churches may be a very costly thing. But then the gate is narrow, and the way is hard that leads to life.³⁶

³⁶ Gonzalez and Gonzalez, 113.

CHAPTER 6

A Direction for Reforming the Korean Church

This project analyzes two important problems of the present Korean church: a bias toward quantitative church growth and an avoidance of responsibility. This project describes that a bias toward quantitative church growth has created an avoidance of responsibility and many related problems. Thus, a bias toward growth is one of the important problems which should be resolved first. The future preaching in Chapter 5 indicates a way to cure this problem. This chapter suggests a direction for reforming the Korean church as the result of reformation of Korean preaching in Chapter 5.

According to Youngsam Kim,

Korean Christians do not perform their responsibility in Korean society. If the Korean church had performed its responsibility as light and salt of the Korean society, the Social Reformation Movement by the new civilian government would not be needed.¹

The reason that his comment is powerful is that he is a Christian also. The Korean church should lead the Social Reformation Movement. If the Korean church does not perform this role, the Korean church cannot have a good relationship with Korean society. The Korean church will become an extinguished lamp and salt which has lost its taste. This

¹ Quoted in Gyusik Choi, "Hyunsahoe Bupae Jonggyogyedo Chaegim" [Responsibility of the Korean church against the injustice of present Korean society] Korea Times [Los Angeles ed.], 15 May 1993, C1-2 (translation mine).

will not be a true church of God. If the Korean church will live as in the past, the relationship between the Korean church and society will not be good. Of course the future will be different from the past.

The writing of Yonggi Cho gives the Korean church a fresh insight. "Now, the twenty-first century is coming near. The Korean church should provide the new ministry for a new era."² His recognition of the time is exact and well-timed. This is the position where the Korean church is standing. He continues,

Yoido Full Gospel Church will continuously endeavor to practice serving and relieving responsibility for others. Our church will continue inner maturity as well as outer growth.³

He gives an important insight about a direction of the reformation of the Korean church. For him, this is an amazing recognition of the present situation and of necessity of reformation. This recognition should spread to other Korean churches. This recognition is often founded in the Korean church. Reformation has begun. Many thoughtful Christians have formed some small groups which assert reformation. These Korean citizen groups are the evidence of the beginning of reformation. A Korean proverb says, "The beginning is more than half of the whole process." The

² Yonggi Cho, "Sungryungundongeul Tonghan Segyesungyo, Igusi Uriui Samyungida" [World mission through spiritual movement], 40.

³ Ibid., 44-45.

Korean church will reform itself through interaction with new preaching. This chapter suggests three directions for reforming the Korean church: toward a church of harmony between quantitative church growth and qualitative church maturity, toward a pioneer church and toward a church for others.

Church of Harmony

"Balance" and "reconciliation" can substitute for "harmony." What is implied by "harmony" is threefold: First, the Korean churches should help one another to reform. Second, the Korean church should reconcile with Korean society. Finally, the reformation should not be radical.

First, the about 35,000 Korean churches⁴ should help one another. For this, Korean churches should overcome discord between themselves which originates from denominational, theological, size and thinking differences. There are various sizes of churches in Korea: small churches, middle size churches and mammoth churches. The many mammoth churches are blamed by society because of their accumulation of prosperity and that they do not use the prosperity for society. Small churches blame big churches for their selfishness and big churches deride and ignore

⁴ South Korea, Republic of, Ministry of Culture, "Gaesingyo Juyo Gyodanbyul Gyoinsu Mokhoejasu Hyunhwang" [Statistics of Korea, 1990], Wolgan Mokhoe [Pastoral Monthly], July 1993, 329 (translation mine).

small churches as their disability. A few small churches are minjung churches and labor churches. These churches work for the poor, oppressed and suffering people of the lower classes in Korean society: the minjung. Especially, labor churches are located in factory districts and work for poor physical laborers. The problem of these small churches is that they have some economical difficulties to support themselves. Many Korean churches worry about their radicality and disability in self-support. This is reasonable. Many small churches have a tendency to negate big churches, so the preaching of these small churches is usually radical. Some small churches have less than ten members each and the biggest church has 600,000 members. Middle size churches have various sizes of members. The norm for what is a small church or mammoth church is ambiguous. Furthermore, one perfect principle of church reformation which can be applied to all churches is not possible. Even the biggest church cannot contribute to society by itself. They are organs of the one body of Jesus Christ. They should complement each other. Therefore, each church should find out its concrete way to help others for reformation. This is why this project suggests the terminology "harmony." Thus "harmony" requires mammoth churches to realize social responsibility and help small churches and small churches should try to support themselves and try to contribute to society in their own situation. If

churches cannot help one another, how can they contribute to society?

Second, the Korean church should reconcile with Korean society. The Korean church adheres to the increase of Christians which is demonstrated in Chapter 2. However, in fact, the number of Korean Christians is decreasing nowadays. Statistics clearly show this phenomenon. The rate of increase of Christians in 1989 was 9.2 percent. The rate in 1990 was 5.8 percent, 3.9 percent in 1991 and finally 0.6 percent in 1992.⁵ Considering the natural rate of increase in population, 1 percent, the real number of Christians was decreased in 1992. What is the reason? The Korean church has lost persuasive power and influences the Korean society to a lesser extent than before. Inasmuch as the Korean church thinks the society is evil, the Korean church avoids the social responsibility. The Korean church isolates itself from society. As a result, society ignores the Korean church. A church isolated from a society is like a church without society. The relationship between the church and society is broken. Is it possible for anyone to imagine fish escaping from water? Of course this is impossible. How can a human being exist without the earth? This is never imaginable also. Similarly, a church can only

⁵ Moonho Kang, "Pyuneuijueui Mokhoeneun Jamyuleui Chubgyungida" [Expediential ministry is the short cut of self-ruin], Wolgan Mokhoe [Pastoral Monthly], Nov. 1993, 146 (translation mine).

exist in a society. A church and a society interact and exist together. For this reason, the society is the environment of the church. The church cannot but live in relationship with society. The church lives in society and gives and takes influence with society. If a church is alienated from society, the church cannot be a true church. In other words, a church can be a true church only in society. In order not to be alienated from society, the church should reconcile with society and accept the society as the environment of the church. A church and a society are bound together by common fate. However, this does not mean the abandonment of the identity of the church. Rather this is to realize the true identity of church and to understand the true worth of society.

Finally, the reformation of the Korean church should not be radical. In fact, most big churches in Korea are filled with the mood of quantitative church growth, but the Korean society strongly requires the reformation of the Korean church. Inasmuch as most mammoth churches think that the qualitative church maturity is radical and a total rejection of big churches by Christians and the abandonment of their merits, they are afraid of qualitative church maturity. They think they might lose every thing they have: power, fame, prosperity and a comfortable Christian life. In fact, the reason for their fear is understandable. Loss of something is regrettable to everyone. For example, in a

big church in Korea, a pastor preached about the reunification of North Korea and South Korea and applauded pastor Ikhwan Moon saying, "He is a very brave and true pastor, even though he is very old. He determined to die for the reunification of North Korea and South Korea." This was not a radical statement at all; moreover, this was a common statement. The pastor said nothing else. The next week, however, two families left the church. They were two of the richest families and donated the most money to the church. They thought the comment was derived from pro-communist thought and was a portent of the destruction of anti-communist life. After the Korean War, the Koreans of South Korea have thought communists were the enemy of Koreans because communists raised the Korean War. Koreans of South Korea have an "allergy" to communism. Furthermore, Koreans have extreme dualism between friend and enemy and they see everything in this perspective. This is true for Christians in South Korea. For Korean Christians, the assertion of reformation of the Korean church, social responsibility and reunification of the Koreas are the same thing as communism. Therefore, most Korean churches have an allergy to the reformation of the Korean church. In the unique Christian situation of Korea, "reformation" is interpreted as the destruction of already established churches.

There is a unique denomination in Korea. This is the

Presbyterian Church in the Republic of Korea. This denomination was separated from the main stream of the Presbyterian church of Korea in 1953. The members of this denomination asserted the liberation of theology. This was an assertion to liberate theology from the bondage of doctrine. It was their endeavor and intention to preserve the liberty of doing theology free from the extreme fundamentalistic conservatism of the Korean Christian Presbyterian church.⁶ The liberty of theology is freedom to study theology according to their Christian conscience. This denomination has emphasized social, political responsibility and reformation of the Korean church as a progressive denomination. This denomination is the typical denomination which resisted the military dictatorship. This denomination is the stronghold of Korean minjung theology and has produced many minjung theologians. This denomination has not increased the number of churches. Christians do not gather in this denomination because conservative denominations have criticized this denomination as pagan. Conservative denominations point out the radicality and self-righteousness of this denomination and blame them for discord. This has become one of the smallest denominations in Korea. The actions of this denomination have been understood as a radical rejection of tradition by

⁶ Pong Nang Park, Shinhakeui Haebang [The liberation of theology] (Seoul: Daehan Gidokgyo Chulpansa, 1991), 25-72 (translation mine).

most Korean Christians. This is a good example of the allergy of Korean Christians have to the reformation of the Korean church. Most Korean churches understand the reformation of the Korean church (qualitative church maturity and social responsibility) as a sign of radicality and the destruction of already established churches. The reformation of the Korean church is not to give up the quantitative church growth because the quantitative church growth and the qualitative church maturity are two sides of the same coin. The maturity of the church is the maturity of Christians and this is impossible without Christians. The reformation of the church is to seek another way of church growth: church maturity. Therefore, reformation should be a gradual change through an interaction of the two. The church should reform as seasons change: no one exactly knows the process; yet in process, after completion everyone can recognize it. Qualitative church maturity should overlap with quantitative church growth and they should mingle with each other.

In conclusion, the reformation of the church should be a harmony between quantitative church growth and qualitative church maturity. This begins with the realization of the necessity of social responsibility and the determination to practice social responsibility.

Pioneer Church

The future Korean church will have to be a pioneer

church in theology and liberation.

First, the future Korean church will have to be a pioneer in theology. The Korean church has been influenced from the beginning by Western theology. Western theology has given much benefit to the Korean church. However, some perspective are not proper for the Korean church. The Korean church should develop its own theology which cannot be developed outside of the original Korean situation. Much suffering enables deep thinking and deep thinking produces new theology. The Korean church can contribute to the world church through new original Korean theology. Minjung theology may be a beginning point for Korean original theology.⁷

Second, the Korean church will have to contribute to the liberation of the oppressed and marginalized. Until now, the Korean church has neglected to care for the oppressed and marginalized in Korea. Moreover, the Korean church has been indifferent about the oppressed and marginalized in the world. To convert this indifferent attitude of the church toward a considerate attitude is a reformation of the church. The Korean church can begin with simple things. Women will have to receive ordination as pastors. Persons with disabilities will have to have access

⁷ Chai Yong Choo, "Hanguk Gidokgyo Sinhak Undongsa" [History of Korea Christian theological movement], in Hanguk Gidokgyo Sungjang Baeknyun [100 years of Korean churches' growth], ed. Yong-Je Han (Seoul: Gidokgyomunsa, 1986), 65-66 (translation mine).

into church buildings on their wheelchairs through ramps furnished for them. The poor will have to attend any Christian meeting without feeling out of place. They can attend any worship services without worrying about having a sum for donation. The distribution of wealth can be discussed by everyone. The Korean church can develop good programs for other alienated persons. Oppression, reluctance and enmity toward the least are social evils. These are not love, but sin. The Korean church should forsake these and try to eliminate social evil. This is a church reformation. In Korean culture, laughter is blessing. God is a giver of laughter. The Korean church should try to laugh with the least through elimination of social evil. In this way, the Korean church will be able to become God's church.

Church for Others

This project decries the orientation of the Korean church only to its own numerical growth. A Korean pastor, Yonggi Cho points out the selfish atmosphere of the Korean church.

Materialism is one of the most dangerous problem in the Korean church. The Korean church asks for material prosperity from God and consumes the material only for the maintenance of the Korean church itself.⁸

This is a typical example of the selfish atmosphere of most

⁸ Yonggi Cho, "Sungryungundongeul Tonghan Segyesungyo, Igusi Uriui Samyungida" [World mission through spiritual movement], 45.

Korean churches. A church for others is a church that overcome its selfish tendency through self-sacrificing. The Korean church should become a self-sacrificing church for others.⁹ A church for others¹⁰ can be like Jesus Christ because "Jesus is there only for others."¹¹ This is not a worthless way of loss, but a way to participate "in this being of Jesus."¹² The Korean church will have to be a church for non-Christians, the Korean society and this world.

First, a church for non-Christians is a church to overcome its selfishness, indifference and dualism by faith. These have caused unreasonable enmity against non-Christians. Unreasonable enmity has isolated the Korean church from Korean society and has prohibited the Korean church from encouraging the salvation of society. The Korean church will have to extend individual salvation to social salvation as a church for non-Christians.

Second, a church for the Korean society should be a church to eliminate barriers between church and society, Christianity and culture. Korean churches can start this important action by acknowledging, with H. Richard Niebuhr,

⁹ See Bonhoeffer, Letters and Papers, 381 for a discussion of the concept of a church "for others."

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

that Jesus Christ is not only the head of the church but the redeemer of the world.¹³ This acknowledgement about who Jesus is might be one impetus to eliminate the barrier between church and society. Jesus Christ is the redeemer of the church and society. Jesus is the Lord in Christianity and culture. In Jesus, the barrier cannot exist. In this way, the church overcomes self isolation from society. Thus, the church can become a part of society and society can become an environment of the church. Church for Korean society is a church to carry out social responsibility. Social responsibility is to contribute in elimination of social evil. Church for the Korean society does not avoid its social responsibility. This is the way to love all Koreans as light and salt for Koreans.

Finally, church for this world is a church which tries to overcome unearthliness. An unearthly church lives in "unworldly hope,"¹⁴ thinking life in this world is worthless. An unearthly church is an indifferent church to this world. The church is not concerned about the earth and nature. Thus, the church cannot contribute to preserve the earth and nature from devastation by human beings. The Korean church should recognize the importance of this world and contribute to preserve the earth and nature from

¹³ See H. Richard Niebuhr, Christ and Culture (New York: Harper & Row, 1951), 256.

¹⁴ Moltmann, 69.

devastation before it is too late. The Korean church should pass over narrow nationalism for this world. The Korean church should contribute to lead all human beings as children of God.

Conclusion

Truth starts in thinking, represented through words and completed through praxis. When words are spoken for praxis, words are worthy to speak. The last remainder is praxis.

The Korean church has experienced many historical events in its long history: invasions, suffering, wars, persecution, martyrdom and splendid church growth in number. The Korean church has accumulated abundant experience. Abundant experience can be changed as potential power in proper opportunity. Now is the opportunity for the Korean church. The Korean church can reform itself through the potential power given the preaching. Furthermore, the Korean church will be able to contribute to liberate the minjung of the third world and serve to redeem all human beings in the world. This is the hope of the Korean church which has accumulated experience in suffering.

Appendix A
Sermon
"True Salvation"
by
Youngho Kwon
(Luke 19: 1-27)

I am very much interested in a man named Zacchaeus. Why I am interested in him is not because he is short like me, but he is a sinner who was saved.

Today's text explains to us what salvation is. Salvation is one of most frequently used words in the church. Today I want to preach what true salvation is through Zacchaeus' story.

Zacchaeus was saved not because he was a very rich man, but because he gave up and determined to distribute his property to the poor. He was one of the most influential Jews in the Roman tax-collecting business. He must have been a notorious chief tax-collector. He was an exploiter of Israelis. He was a traitor of Israel. The crowds who knew him well were displeased because of him. Jesus said, "How hard it is for the rich to enter the Kingdom of God! It is easier for a camel to go through the eye of needle than for a rich man to enter the Kingdom of God" (Luke 18:24-25). Jesus implied, "It is nearly impossible for the rich to be saved." Why is it so difficult for the rich to be saved? Does God hate the rich without reason? No! Is Jesus envious of the rich because he was poor? No! It is because the rich are involved explicitly or implicitly, intentionally or unintentionally in the poverty of the poor. Since wealth requires a bias to one group of people, the other people naturally become poor. The bias becomes severe. The rich become richer, the poor poorer.

Therefore, the rich unintentionally exploit the poor in social structural evil. In order to break up this social structural evil, the rich should understand this and stop exploitation and distribute their property for the poor. Without this, it is difficult for the rich to be saved.

We can imagine that Zacchaeus was struggling with this problem for a long time. He might think that if he met Jesus, Jesus would give him some resolution. Zacchaeus tried to see Jesus and Jesus knew his mind. Even though Zacchaeus was disliked by everyone, Jesus called him by name. In spite of the blame of the crowds, Jesus visited Zacchaeus' house. This was an amazing event that Zacchaeus had never experienced and expected. When he met the very Jesus, his long struggling was resolved. Today's text does not explain in detail the process of resolution of Zacchaeus' struggling. However, it is evident that the meeting with Jesus resolved Zacchaeus' struggling. In front of Jesus, he stood up and declared, "I will give half my wealth to the poor, and if I have overcharged anyone on taxes, I will penalize myself by giving the person back four times as much!" Jesus declared the salvation of Zacchaeus, "This shows that salvation has come to this home today. This man was one of the lost sons of Abraham, and I, the Messiah, have come to search for and to save such souls as his." When Zacchaeus determined to stop exploitation and to distribute his property to the poor, Jesus declared that

Zacchaeus was saved.

Jesus saved Zacchaeus not because he was a good man, but because he was a sinner. The crowds who saw Jesus enter into Zacchaeus' house started grumbling, "He has gone as a guest to the home of a sinner!" Jesus said, "People who are well do not need a doctor, but only those who are sick. I have not come to call the self-righteous, but the outcasts"(Matthew 9:13). There are many persons who think themselves good in the world. However, good persons are really rare. It is rare that persons recognize themselves sinners. Those who do not think of themselves as sinners cannot be saved because they do not need Jesus and salvation. Zacchaeus knew himself that he was a sinner. Jesus declared the salvation of the sinner Zacchaeus. Jesus is the Savior of sinners.

Zacchaeus practiced the repentance which occurred in his mind. Repentance limited to the mind is not true repentance. Repentance begins in the mind. However, this is merely the beginning. Repentance is completed through concrete action in life. Zacchaeus realized his repentance like this, "If I find I have overcharged any person's taxes, I will penalize myself by giving the person back four times as much!" This is true repentance. This is salvation. He did not estimate his material loss. He did not worry that he might become poor. Only he wanted to give his wealth to the poor because he knew the wealth was originally theirs.

Those who give up wealth out of desire for the poor are not far from salvation. Jesus saves those who know themselves to be sinners. The Kingdom of God is theirs. Salvation begins in the mind and is completed through concrete action for the poor. Please do not stop only in mind. We should practice in our life that which we determine in our mind. Please do not hesitate to practice. Now Jesus calls us by our name. Jesus is inviting us to his salvation.

Appendix B

Sermon

"Just Because She Is a Woman"

by

Youngho Kwon

(John 8:1-9)

Human beings' life consists of various encounters in human relationships. It is not excessive at all to say that Human beings' life are determined by encounters with others. Encounters are sometimes beautiful and sometimes burdensome. Today's text tells us about an encounter between Jesus Christ and a woman caught in adultery. This encounter was somewhat embarrassing for Jesus Christ. We will talk about some strange things that took place during the encounter.

Early one morning, a crowd gathered around Jesus Christ and he sat dawn and talked to them. We cannot know what Jesus said. As he was speaking, the Jewish leaders and Pharisees brought a woman caught in adultery and placed her out in front of the staring crowd. At the moment, many eyes concentrated on the woman. Can you imagine the disgrace of the woman? She would have preferred to die.

"Teacher," they said to Jesus, "this woman was caught in the very act of adultery. Moses' law says that such a woman must be stoned to death. What about it?" Her disgrace became greater and greater. Nobody was concerned about her suffering. Fear was added to her disgrace. Jewish leaders, Pharisees and the crowd around her were filled with unreasonable enmity and bloodthirstiness. Some of them gripped big stones.

Please hold on one second. What a strange thing! Where was her partner in adultery? She could not commit adultery alone. Her partner must have been a man and he

must have been with her. Did he escape abruptly? I do not think so. Where was he? The Jewish leaders, the Pharisees, did not concern themselves with her partner. They only made an issue of her. Why? Just because she was a woman. We can find sexism in this story. This is not justice. However, she kept silence because she was a sinner, furthermore a woman. They set this trap for Jesus, so they could accuse Jesus. But Jesus stooped down and wrote in the dust with his finger. What was he writing in the dust? I do not know. They kept demanding an answer, so he stood up. Jewish leaders, Pharisees and the crowd saw Jesus with various expectation. She was waiting the answer of Jesus with fear. Jesus said, "All right, hurl the stones at her until she dies." All of them thought, sneering at Jesus, "He can do nothing about this!" She collapsed into deep despair. "But!" Jesus continued, "But only he who has never sinned may throw the first stone." Jesus said this to men, "Only he who has never sinned may throw first." It becomes clearer at this moment that Jesus was seeing their cruel sexism.

Then he stooped down again and wrote some more in the dust. What was he writing in the dust? What was he thinking in the moment of crisis? Did he think of a subtle way to avoid the crisis? No! He did not do that. He was not thinking of himself. His concern was concentrated only on the pitiful woman. He understood her disgrace, fear and

suffering. He knew the injustice committed by these men. He wanted to save her from unbearable disgrace, fear and suffering.

The Jewish leaders slipped away one by one, beginning with the eldest. Some of them put down stealthily stones they gripped. Only Jesus was left in front of the crowd with the woman. Jesus was left alone with the woman standing there. Both of the two saw each other. At that moment, the crowd was not an issue any more, only Jesus and the woman. Can you imagine the expression of their eyes? That is all. I do not want to say any more.

Then Jesus stood up again and said to her, "Where are they, woman? Is there no one left to condemn you?" Of course, Jesus knew the fact that fear and danger had disappeared. Jesus wanted to comfort her. "No one, sir," she answered. "Well, then," Jesus said, "I do not condemn you either. Go, but do not sin again." Jesus did not mean that she was innocent. Jesus knew that she was a sinner. Jesus wanted to understand her as a human being. Jesus tried to make the Jewish leaders and Pharisees recognize themselves as the same sinners as she. Jesus resisted injustice and sexism. Jesus wants to give her a new opportunity to live as a true human being. Condemnation cannot give human beings a new opportunity. Only love can give human beings a new opportunity. Love is forgiveness. Jesus forgave her and gave her a new opportunity.

Furthermore, Jesus gave her an opportunity of life everlasting when he said her, "But do not sin again."

Till nowadays, women are suffering in our society, our home, and even our church just because they are women. We should agree about this. We do not understand them and their suffering. Even my wife, my sister, my mother can be one of the suffering women. We should not underestimate someone just because she is a woman. We stand on their side like Jesus Christ. If we are true disciples of Jesus Christ, we should stand on the side of the oppressed. Let us begin with a small thing. God will be with us always.

Appendix C

**The Result of a Survey Uncovering the Way of Thinking
of 200 Pastors Who Work in Seoul**

Reprinted from Wolgan Mokhoe [Pastoral Monthly],
July 1993. Used by permission

서울시내 담임목회자 의식구조 조사결과

I. 조사 개요

본 조사는 서울시내 목회자의 신앙, 사회, 정치의식 등 전반적인 의식구조를 조사, 분석함으로써 현 한국교회의 현실 진단 및 향후 한국 교회의 발전 대안을 모색하는데 목적이 있다. 또한 목회자들 간 목회 정보를 상호 교환, 공유함으로써 목회 활동에 일조(一助)가 되었으면 하는 바램이다.

서울시내에서 목회활동을 하고 있는 목회자들을 대상으로 실시하였다.

1. 조사 방법 및 자료 분석

본 조사는 설문지(Questionary)에 의한 우편 조사와 면접원을 활용한 직접 방문·면접 조사를 동시에 실시하였다. 회수된 설문지에 대한 자료처리는 당사 “크리스찬 리서치”가 보유하고 있는 각종 통계 Program(SPSS, SAS, MAPWISE, PC-MDS 등)을 통해 전산 처리, 분석하였다.

2. 표본 추출 (Sampling)

본 조사는 서울시내 목회자들을 모집단(Population)으로 하였다. 표본 구성(Sample Structure)은 조사의 편의상 “한국 종교의 현황”(문화부, 1990)에 게재되어 있는 개신교 교단 중 교인수, 목회자수에 근거하여 주요 9개 교단을 선정, 각 교단의 교세 비율에 맞춰 지역별로 안배, 설정하였다. 표본추출(Sampling)은 각 교단별, 지역별로 3단 층화 무작위 추출(Third classification random sampling) 방법을 통해 추출하였다.

3. 조사 기간은 1993. 4.6 - 5.20이었으며 표본 크기는 200명이었다.

표1) 개신교 주요 교단별 교인수, 목회자수 현황(문화부, 1990)

교 단 명	교 회 수	목회자수	교 인 수
예 장 (통합)	4, 556	8, 372	1, 660, 248
예 장 (합동)	4, 561	11, 178	1, 930, 596
예 장 (고신)	1, 200	2, 147	296, 530
예 장 (개혁)	1, 427	2, 745	489, 780
기 장	1, 140	1, 723	285, 350
감 리 교	3, 645	4, 766	1, 116, 667
성 결 교	1, 623	2, 938	601, 081
침 례 교	1, 465	1, 804	556, 840
하나님의성회	800	1, 040	800, 858
기 타	13, 990	21, 575	4, 150, 424
합 계	34, 407	58, 288	11, 888, 374

■ 표본의 특성

□ 소속 교단별 분포

- 예 장 통 합: 25.5 %
- 예 장 합 동: 19.0
- 감리교: 21.0
- 하나님의 성회: 9.5
- 성결교: 5.5
- 침례교: 5.5
- 예 장 개 혁: 5.5
- 예 장 고 신: 3.5
- 기장: 3.5

□ 소속 교회 규모별 분포

- 100 명이하: 28.9 %
- 100 - 300명: 38.9
- 300 - 500명: 8.9
- 500 - 1000명: 11.7
- 1000 - 5000명: 7.2
- 5000 -10000명: 1.7
- 10000-20000명: 1.7
- 20000 명이상: 1.0

□ 연 령 별 분 포

- 30 대: 12.5 %
- 40 대: 32.5
- 50 대: 44.5
- 60이상: 10.5

□ 지 역 별 분 포

- 강북서지역: 24.7 %
- 강북동지역: 26.4
- 강남서지역: 25.8
- 강남동지역: 23.1

4. 본 조사의 최대 오차한계는 95% 신뢰수준에서 $\pm 6.93\%$ 이다.

II. 조사 결과

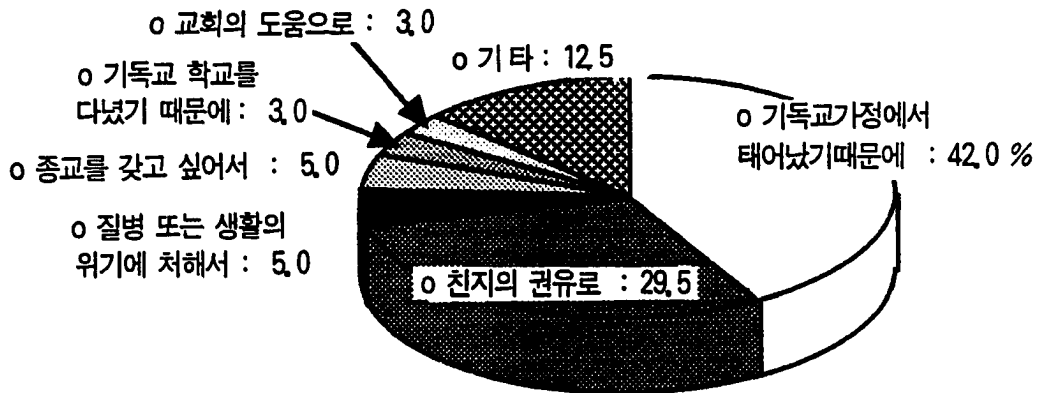
1. 신앙의식 조사

1) 기독교를 처음 믿게 된 동기

서울시내 목회자의 대부분은 기독교 가정에서 태어나 가정의 영향으로 기독교에 입문한 것으로 조사되었다.

기독교를 처음 믿게된 동기를 묻는 질문에 전체 응답자의 42.0%가 “기독교 가정에서 태어났기 때문” 이라고 답했다. 가정 다음으로 영향력을 미친 것은 주위의 친지들로 29.5%가 “친구·이웃, 친척 등 친지의 권고에 의해서” 기독교를 처음 믿게 되었다고 답했다. 그외에 소수 의견으로는 “질병 또는 생활의 위기에 처해서”(5.0%), “종교를 갖고 싶어서”(5.0%), “기독교 학교(Mission School)를 다녔기 때문에”(3.0 %) 등이 있었다.

그림1) 기독교를 처음 믿게 된 동기



2) 타 종교 및 타 기독교 교파에 대한 태도

전체적으로 서울시내 목회자들은 타 종교에 대해서는 배타적이지만 기독교내의 타교파에 대해서는 호의적인 반응을 보이고있다.

“기독교 이외의 타 종교에대해서 어떻게 생각하십니까?”라는 질문에 조사대상자의 83.0%가 “기독교만이 참진리이다”라고 답했으며 15.5%는 “다른 종교에도 진리가 있으나 기독교의 진리가 제일 우월하다” 라고 답해 98.5%의

목회자가 기독교의 타 종교와의 차별성(差別性)을 강조하였다. “모든 종교에는 같은 진리를 갖고있다”고 답한 진보적 성향의 응답자는 1.5%에 불과 하였다.

이러한 결과는 소속 교파별, 연령별, 소속교회년수별로 교차분석(Cross Tabulation)을 통한 CHI SQUARE를 산출해 본 결과 유의미한 차이 (Significant Difference)를 보이고 있다.

소속 교단별로는 예장합동, 예장개혁, 예장고신, 하나님의 성회, 침례교 등의 목회자가 타종교에 대한 배타성이 특히 두드러진 반면 감리교, 기 장, 성결교 소속 목회자들은 상대적으로 개방적인 것으로 나타났다. 그리고 소속교회 년수가 오래될 수록 또한 목회자의 연령이 고령 일수록 타종교에 대해 상대적으로 개방적인 태도를 견지하고 있는 것으로 조사되었다. 그러나 연령별에 있어서, “모든 종교는 같은 진리를 갖고있다”는 진보적인 성향은 나이가 적을 수록 강한 것으로 나타났다.

표1) 타종교에 대한 견해

	기독교만 참진리	타종교보다 기독교 우월	모든 종교는 같다
● 전 체	83.0	15.5	1.5
○ 소속 교단별			
예장 합동	100.0	0	0
예장 개혁	100.0	0	0
예장 고신	100.0	0	0
하나님의성회	94.7	5.3	0
침 례 교	90.9	9.1	0
예장 통합	82.4	17.6	0
성 결 교	72.7	27.3	0
기 장	71.4	14.3	14.3
감 리 교	57.1	38.1	4.8
○ 연 령 별			
30 - 39세	88.0	8.0	4.0
40 - 49세	89.2	9.2	1.5
50 - 59세	80.9	18.0	1.1
60 세이상	66.7	33.3	0

목회자 자신소속 이외의 기독교 내의 타교파에 대한 태도로는 “모든 기독교 교파는 동일한 진리를 가지고 있다”와 “다른 교단에도 진리가 있으나 우리 교단의 진리가 제일 우월하다”라고 응답한 목회자가 각각 58.4%와 40.1%이며 “우리 교단만이 참진리이다”라고 답한 응답자는 1.5%에 불과하였다.

이는 소속교단 별로 유의미한 차이를 보이고있다. 즉, 소속교단별로 “모든 기독교내의 교파는 동일한 진리를 가지고있다”에 답한 목회자의 비율을 세분화해서 보면 침례교, 기장, 감리교에서 응답비율이 높은 반면, 예장개척, 예장합동, 예장고신, 하나님의 성회측에선 상대적으로 낮게 나타났다.

표2) 기독교내 타교단에 대한 태도

	모든 교파는 동일하다	우리교단이 제일 우월	우리 교단만 참 진리
● 전 체	58.4	40.1	1.5
○ 소속 교단별			
침례교	90.9	9.1	0
기장	85.7	0	14.3
감리교	66.7	33.3	0
성결교	63.6	36.4	0
예장개척	30.0	70.0	0
예장합동	39.5	60.5	0
예장고신	42.9	42.9	14.3
하나님성회	47.1	52.9	0

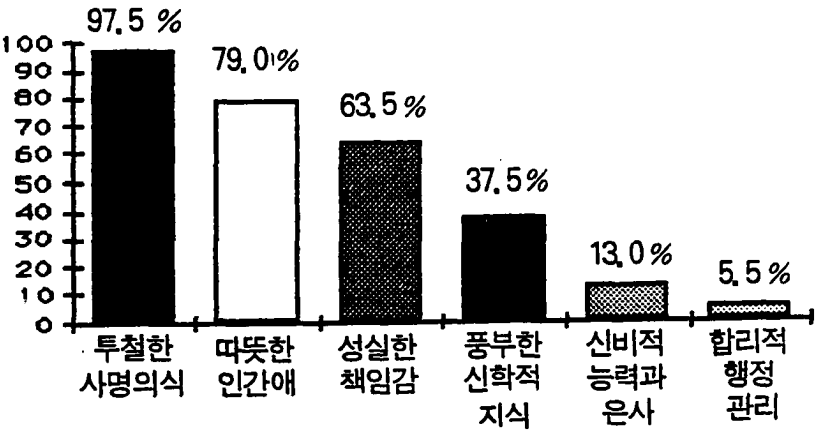
3) 목회자가 지녀야 할 자질

목회자가 지녀야 할 중요한 자질은 투철한 사명의식과 따뜻한 인간애 등 가슴부분이 풍부한 신학적 지식, 합리적 행정 능력 등 머리부분보다 더 강조되는 것으로 조사되었다.

목회자가 지녀야 할 중요한 자질 3가지를 선택해 달라고 질문해 3가지 선택된 것을 다중응답분석 (Multi Response Analysis)해 본 결과 투철한 사명의식이 97.5%, 따뜻한 인간애가 79.0%를 차지했다. 성실한 책임감, 풍부한 신학적 지식이 각각 63.5%, 37.5% 그리고 신비한 능력과 은사가 13.0%, 합리적 행정 능력은 5.5%에 불과하였다.

이러한 응답 비율은 공회 소속교단, 연령, 소속교회 규모, 교회년수 등의 변수에 상관없이 동일한 분포를 보이고 있다.

그림2) 목회자가 지녀야할 중요한 자질

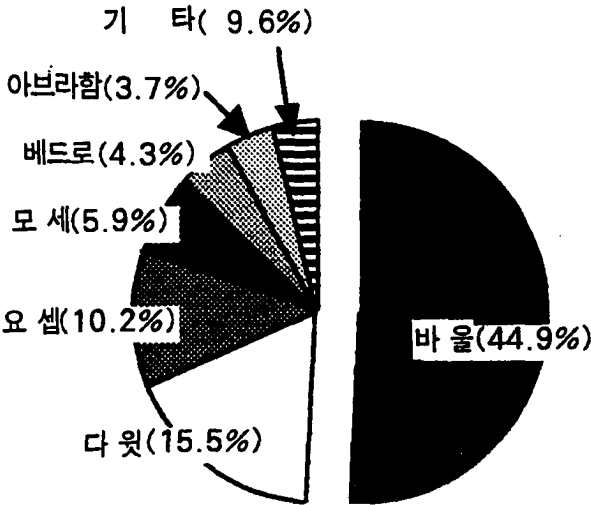


서울시내 목회자들이 가장 존경하는 성서속의 인물은 사도 바울이 가장 압도적이고 그 다음이 다윗, 요셉 순인 것으로 조사되었다.

4) 가장 존경하는 성서속의 인물

가장 존경하는 성서속의 인물을 써 달라는 개방식 설문(Open question)에

그림3) 가장 존경하는 성서속의 인물



사도 바울 이라고 표기한 목회자가 44.9%였고 다윗이 15.5%, 요셉이 10.2%, 모세 5.9%, 베드로가 4.3%, 아브라함이 3.7% 순으로 나타났다. 이러한 경향은 소속 교단, 목회연륜, 연령에 상관없이 비슷한 경향을 보여 전 계층에 걸쳐 “사도 바울”이 성서속의 인물중 가장 존경 받는 것으로 판명되었다.

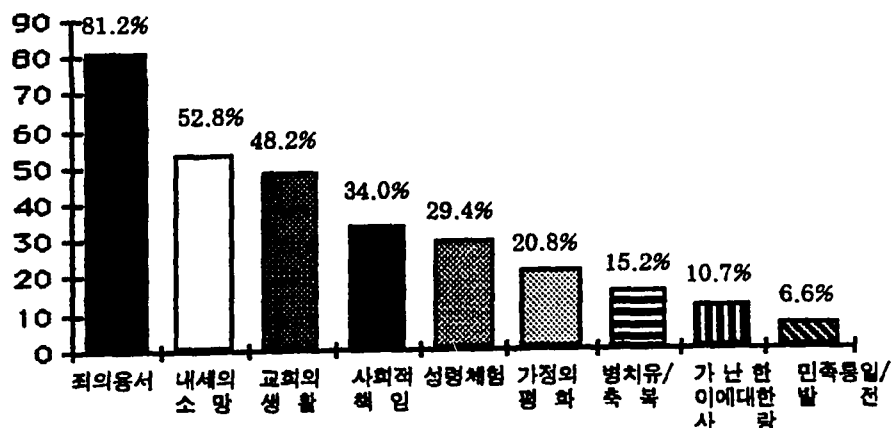
응답자중 일부가 “예수 그리스도”라고 표기하였으나 질문 의도와는 다소 차이가 있어 분석과정에 있어서 Missing 처리하였다.

5) 좋아하는 설교 내용(다중응답분석)

서울시내 목회자가 가장 선호하는 설교의 내용으로는 죄의 용서에 관한 내용이 81.2%로 가장 높았으며 내세의 소망에 관한 내용이 52.8%, 교회의 생활에 관한 내용 48.2%, 성령체험에 관한 내용 29.4% 등 주로 개인 신앙적 차원의 내용이 선호되었으며 사회적 책임 34.0%, 가정의 평화 20.8%, 가난한 자에 대한 사랑 10.7%, 민족의 통일과 나라의 발전 6.6% 등 사회적 책임에 대한 내용은 상대적으로 덜 선호되었다.

이는 소속교파 별, 소속교회 규모 별로 유의미한 차이를 보이고 있다 즉, 소속교파 별로는 예정 고신, 예정 개혁, 예정 합동의 소속 목회자가 개인 신앙적 차원을 강조한 반면, 기장, 감리교의 소속 목회자는 사회적 책임에 대한 내용의 비중이 상대적으로 높게 나타났다. 또한 소속교회 규모별로는 교회의 규모가 클수록 사회적 책임에 관한 내용의 설교 비중이 높게 나타났다.

그림4) 좋아하는 설교의 내용

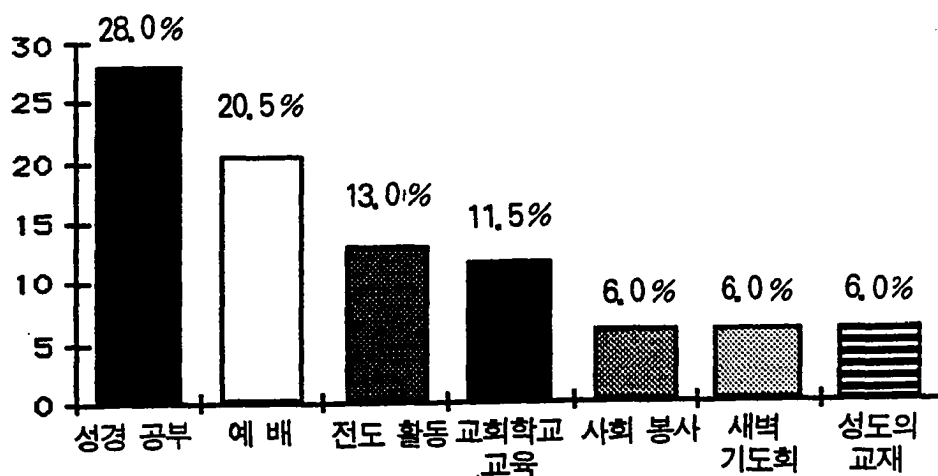


6) 소속 교회 프로그램중 더 강화되어야 할 것

서울시내 목회자들은 “성경 공부” 프로그램이 지금보다 더 강화되어야 한다고 보고있어 성경공부에 대한 관심도를 가히 짐작케해 주고 있다.

소속 교회 프로그램 중 더 강화되어야할 것을 묻는 질문에 성경 공부라고 답한 목회자가 전체의 28.0% 였으며, 예배라고 응답한 목회자는 20.5%, 전도 활동이 13.0%, 교회학교 교육이 11.5%의 순이었다.

그림5) 더 강화되어야할 교회 프로그램



7) 예산 편성의 배분 기준

교회의 예산을 편성함에 있어서 서울시내 목회자들은 “선교사업”에 가장 큰 비중을 그 다음엔 예배관련 분야, 전도 사업 등의 순으로 비중을 두어야 한다고 생각하고 있다.

선교 사업에 가장 큰 비중을 두어야 한다고 답한 응답자는 전체의 40.9% 였고 예배관련(예배, 성례, 음악 등)은 33.8%, 전도 사업은 12.1%, 교회 시설 및 조직관리 6.6% 였다. 그러나 구제와 봉사 사업과 교육 장학 사업은 각각 4.0%와 2.5%에 불과하였다. 이러한 응답 비율은 소속교단별로 차이를 보이고 있는데 예장개혁과 예장 고신은 예배 관련에, 기장은 구제/봉사와 예배관련에 가장 큰 비중을 두어야한다고 대답했다.

8) 교회의 지역사회에 대한 빛과 소금의 역할 수행 평가

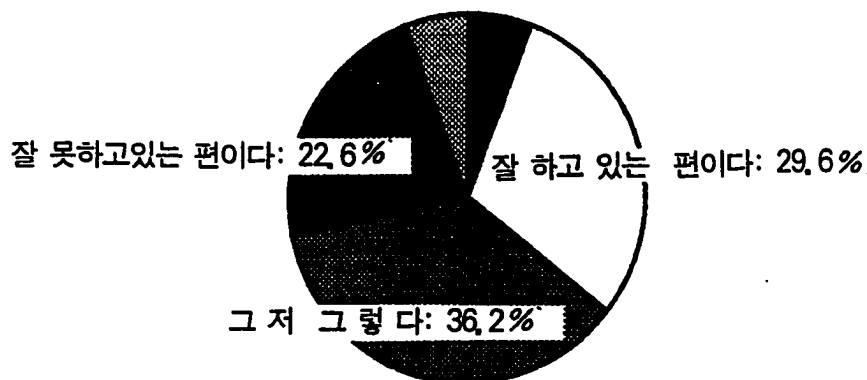
교회가 지역 사회에서 자기 역할을 제대로 수행하지 못하는 것으로 목회자들은 자체 평가하고있다. 시무하고 있는 교회가 주변 지역 사회에서 빛과 소금의 역할을 어느 정도 수행하고 있느냐는 질문에는 35.6%의 목회자만이 긍정적인 평가를 내렸다.

“아주 잘 수행하고있다”고 답한 응답자는 6.0%에 불과했고 “잘 수행하고 있는 편이다”라고는 29.6%의 목회자가 응답했다.

“그저 그렇다”는 36.2%였고 “잘 못하고있는 편이다”와 “전혀 못하고있다”가 각각 22.6% 와 5.5%를 차지했다.

**그림6) 귀 교회는 지역사회에서 빛과 소금의 역할을
어느 정도 수행하고 있다고 보십니까 ?**

전혀 못하고 있다: 5.5 % 아주 잘 하고있다: 6.0 %



이를 소속교파, 교회규모, 교회연수별, 교회소재지 별로 세분화하여 분석해보면 유의미한 차이를 발견할 수 있다.

소속 교파별로는 하나님의 성회(긍정응답비율:73.6%), 감리교(42.9%), 예장고신(42.9%)이 상대적으로 긍정적인 평가를 내린 반면 예장개혁(18.2%), 침례교(18.2%), 기장(14.3 %) 소속 목회자는 부정적인 평가를 내리고 있다. 또한 교회의 규모가 크고 설립 년수가 오래된 교회의 소속 목회자일수록 긍정적인 평가를 내린 비율이 상대적으로 높았다.

9) 한국교회의 당면 과제 및 개선 사항

한국교회가 극복해야할 당면 과제로는 목회자의 자질, 물량주의, 교단 분열순이며 당면한 문제중 지금 당장 시급히 고쳐야할 점으로는 신앙과 생활의

차이, 목회자의 자질 그리고 교인 수에만 치중하는 물량주의인 것으로 조사됐다.

한국교회가 극복해야 할 당면 과제 3가지를 선택해 달라고 질문하여 이를 다중응답분석을 통해 분석해 본 결과 “목회자의 자질”이라고 응답한 비율이 89.9%이고 “물량주의”와 “교단의 분열”을 지정한 비율이 각각 66.8%, 52.3%였다. “기복 신앙”과 “평신도의 자질”이라고 응답한 비율은 47.2%와 39.2%였다.

이는 소속 교파별, 교회규모별, 설립 연수별, 연령별로 큰 차이없이 비슷한 양상을 보여 전체 목회자가 다같이 공감하고 있는 문제점으로 나타났다.

그림7) 한국교회가 극복해야 할 당면 과제

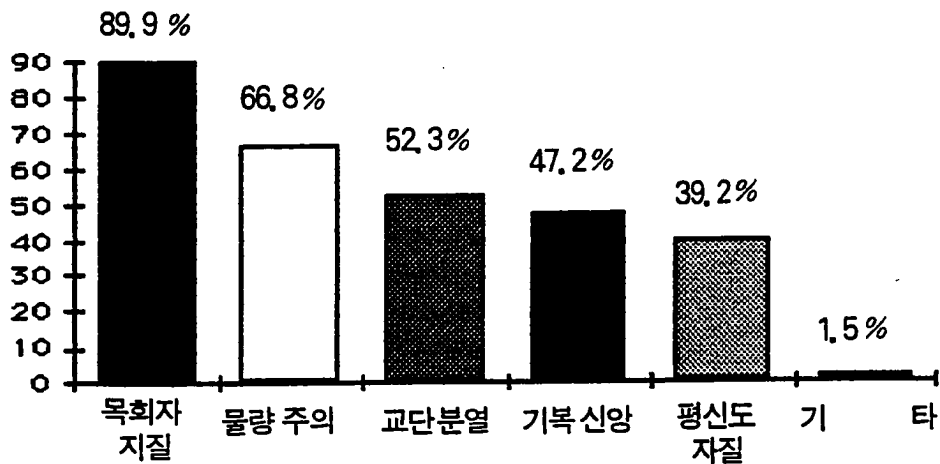
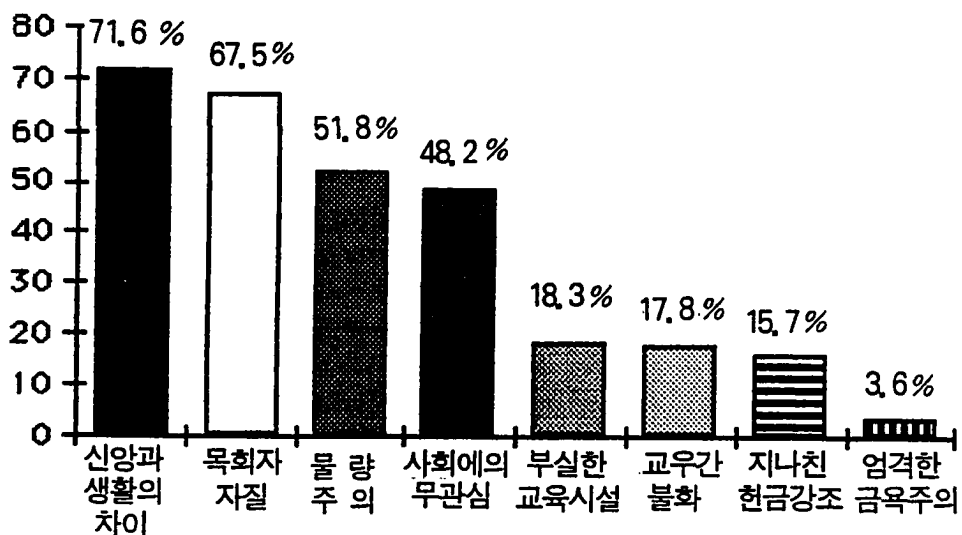


그림8) 한국교회가 시급히 고쳐야 할 문제점

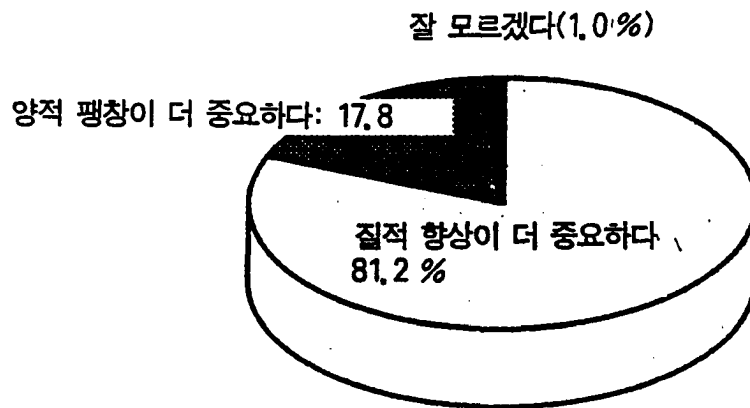


한국 교회의 당면 과제중 지금 당장 시급히 해결해야할 문제점으로는 “신앙과 생활의 차이”라고 응답한 비율이 71.6% 였고 “목회자의 자질”이 67.5% “교인 수에만 치중하는 물량주의”가 51.8% 그리고 “사회에대한 무관심”이 48.2%로 나타났다. 그밖의 의견으로는 “부실한 교육시설”(18.3%), “교우간의 불화”(17.8%), “지나친 헌금 강조”(15.7%), “엄격한 금욕주의”(3.6%) 등이 있었다. 이러한 결과도 공히 전체 교파별 및 연령 등에 걸쳐서 고르게 나타나 현재 한국 교회가 직면한 문제를 잘 대변해주고있다.

10) 양적 팽창과 질적 향상에 대한 의견

서울시내 목회자의 대다수는 교회의 양적 팽창보다 질적향상이 더 중요한 것으로 인식하고 있다. 교회의 양적 팽창과 질적 향상 중 어느 것이 더 중요하다고 생각하느냐는 질문에 응답자 중 81.2%가 “질적 향상”이 더 중요하다고 답했으며 “양적 팽창”이 더 중요하다고 응답한 비율은 17.8% 였다.

그림9) 질적 향상과 양적 팽창에대한 의견



이러한 추세는 현재의 한국 교회가 시급히 해결해야 할 문제점이 신앙과 생활의 차이, 목회자의 자질, 교인수에만 치중하는 물량주의 등으로 조사된 것과 연관지어 생각해보면 향후 한국 교회가 지향해야 할 방향이 어떤 것인지를 시사해 주는 바가 자못 크다 하겠다.

2. 사회의식 조사

서울시내 목회자는 “이혼”과 “혼전 성관계”등 사회 윤리의식에 있어 일

반 국민보다 더 보수적인 성향을 보이고 있으며 살아가는 데 있어서 가장 중요한 것은 “진실/성실” 이고 현재 한국 사회의 가장 큰 문제점은 “황금 만능주의의 만연”과 “고위층의 부정 부패”라고 지적하고 있다.

작금의 사회 현실 진단에 있어서는 사회에서 배경 없이 실력만으로도 얼마든지 성공할 수 있으며 사회에서 돈, 권력, 명예를 많이 가진 것이 하나님의 축복을 많이 받은 것으로 생각할 수 없으나 세상 일 중에는 돈으로 해결되는 것이 의외로 많다고 보고있다. 또한, 사회의 불의와 맞서 싸울때도 수단과 방법이 정당해야만 정당성을 확보할 수 있다고 생각하고있다.

1) 이혼, 혼전 성관계, 인공 유산, 음주, 흡연 등에 대한 태도

“이혼”과 “혼전 성관계”에 대해 “절대로 안된다”고 생각하는 목회자가 각각 73.7% 와 85.4%를 차지하고 있다. 조사의 시점에서 차이가 있기는 하지만 '92년 9월에 “중앙일보”에서 창간27주년 기념 국민의식 조사한 자료와 비교해보면 상당한 차이가 있음을 알 수있다.

표 3) 목회자와 일반 국민의 윤리의식 비교

	절대로 안된다		경우에 따라서		해도 무방하다		잘 모르겠다	
	목회자	국민	목회자	국민	목회자	국민	목회자	국민
■ 이 혼	73.6	26.6	25.4	66.9	0.0	0.0	1.0	5.9
■ 혼전성 관계	85.7	34.7	12.2	55.2	1.0	3.7	1.0	6.1

“혼전 성관계”에 대해서는 소속 교파, 연령별로 큰 차이가 없이 고른 분포를 보이고 있으나 “이혼”에 대해서는 소속 교파별로 유의미한 차이를 보이고 있는 데 “절대로 해서는 안된다”는 비율이 성결교(90.9%), 하나님의 성회(89.5%), 예장고신(85.7%), 소속 목회자 중에서 높은 반면 예장통합(60.8%), 침례교(70.0%), 기장(71.4%) 등에서 상대적으로 낮게 나타났다. 그러나 목회자의 연령, 소속교회의 규모 등에 있어서는 큰 차이를 보이고 있지 않다.

목회자들은 “음주” 보다는 “흡연”에 대해 더 부정적인 시각을 견지하고있다. 즉, 음주에 대해서는 “경우에 따라서는 괜찮다”가 26.7%, “해도 무방하다”가 4.6%로 31.3%가 일부 조건부적 허용의사를 표하였으나 “흡연”에 대해서는 22.5% (조건부적 허용: 17.4%, 무조건 허용: 5.1%)에 불과 하였다.

그림 10) 음주, 흡연에 대한 생각

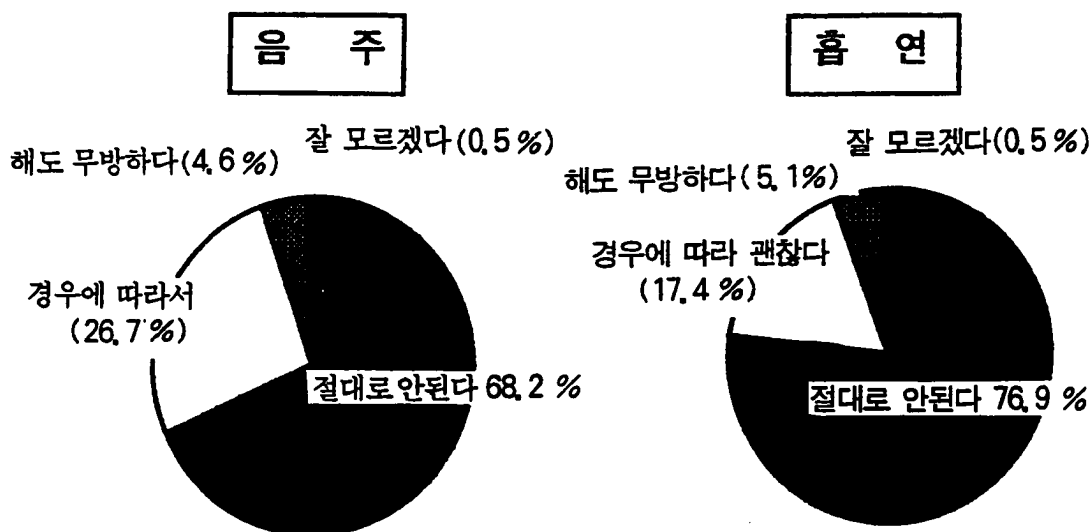


표4) 인공 유산에대한 교파별 의견

	절대로 안된다	경우에 따라서	해도 무방	잘 모르겠다	합계
■ 전체	62.6	32.3	2.0	3.0	100.0
□ 소속 교단별					
○ 예장 고신	85.7	0	14.3	0	100.0
○ 예장 합동	83.8	13.5	0	2.7	100.0
○ 예장 개혁	81.8	18.2	0	0	100.0
○ 하나님의성회	78.9	21.1	0	0	100.0
○ 예장 통합	58.8	35.3	2.0	3.9	100.0
○ 기장	57.1	14.3	14.3	14.3	100.0
○ 성결교	54.5	36.4	0	9.1	100.0
○ 침례교	54.5	45.5	0	0	100.0
○ 감리교	41.5	53.7	2.4	2.4	100.0

“인공 유산”에 대해서는 62.6%가 “절대로 안된다”라고 답했으며 “경

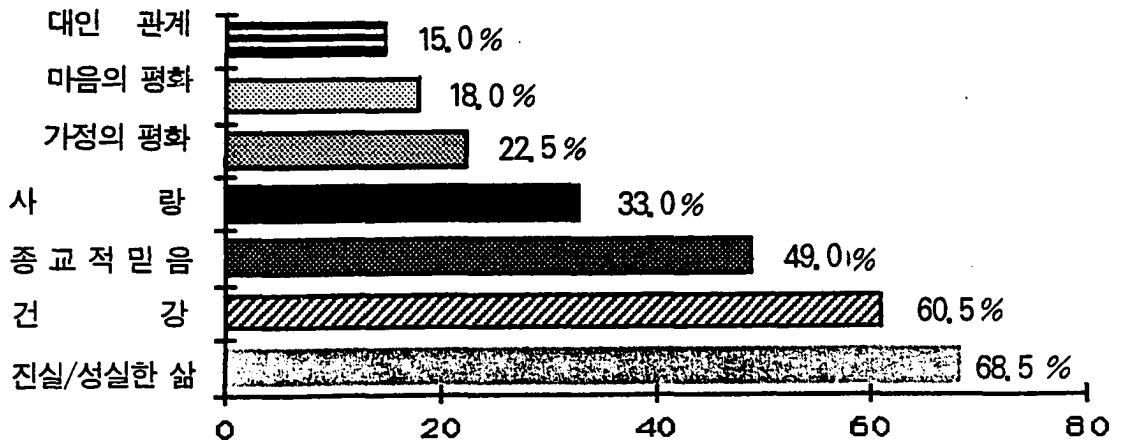
우에 따라서는 괜찮다"와 "해도 무방하다"라고 응답한 비율은 각각 32.3%와 2.0%였고 "모르겠다"가 3.0% 였다. "인공 유산"에 대한 반응은 각 소속 교단별로 유의미한 차이(Significant difference)를 보이고 있어 이 문제에 대한 기독교 내의 합의가 완전하지 못함을 나타내고있다.

교단별로 세분화해보면 "절대로 안된다" 라고 응답한 비율이 예장고신(85.7%), 예장합동(83.8%), 예장개혁(81.8%), 하나님의 성회(78.9%) 등에서 높게 나타난 반면 감리교(41.5%), 성결교, 침례교(54.5%), 기 장(57.1%)에서는 낮게 나타났다. 예장 통합측은 전체 평균치와 비슷한 비율을 보여 주고 있다.

2) 삶의 중요 요소

"살아가는데 있어서 중요한 것이 무엇이라고 생각하십니까?"라는 질문에 대해 3가지를 답해 달라고 해서 이를 다중응답분석해 본 결과 "진실/성실한 삶"이 68.5%로 가장 높게 나타났다. 그 다음으로는 건강이 60.5%, 종교적 믿음 49.0%, 사랑 33.0%의 순이었다. 이는 소속교파별, 교회규모, 연령별에 상관 없이 비슷한 응답 비율을 보여주고 있다.

그림11) 살아가는 데 있어서 중요한 것



3) 사회 인식 조사

서울시내 목회자들은 세상의 돈, 권력, 명예가 하나님 축복의 척도가 될 수 없으며 실력이 배경보다는 우선된다고 믿고 있으나 좋은 사람과 나쁜 사람

이 싸우면 나쁜 사람이 이기는 경우가 많으며 세상 일 중에는 돈으로 결정되는 것이 많다고 생각한다. 그러나 이러한 사회의 불의와 부정을 제거할 때도 정당한 수단과 방법을 사용해야 한다는 점을 강조하고 있다.

“좋은 사람과 나쁜 사람이 싸우면 나쁜 사람이 이기는 경우가 많다”와 “세상 일 중에는 돈으로 결정되는 것이 많다”라는 진술에 대해 응답자의 69.0%와 78.8%가 “그렇다”고 답해 현실 사회에 대한 부정적인 시각을 보여 주었다.

그러나 “배경 없이 실력만으로 성공하려는 것은 어리석은 짓이다”에는 89.3%가 “그렇지 않다”고 답했고 “사회에서 돈, 권력, 명예를 많이 가질수록 하나님의 축복을 많이 받은 증거다”라는 진술에도 96.4%가 “그렇지 않다”고 답했다.

“범죄가 많은 것은 사람이 나빠서가 아니라 사회가 잘못되어서 그렇다”에 대해서는 “그렇다”와 “그렇지 않다”라고 답한 비율이 비슷한 43.7%와 53.8%로 범죄자에 대한 사회적 책임을 강조했다. 또한 “사회적 불의와 부정이 제거될 수만 있다면 어떤 수단과 방법을 써도 무방하다”에는 “그렇지 않다”고 응답한 비율이 87.4%를 차지하여 악에 대한 악의 징벌보다는 “선으로 악을 이기는 지혜”를 믿고 있었다.

표 5) 목사님께서는 다음 진술에 대해 어떻게 생각하십니까?

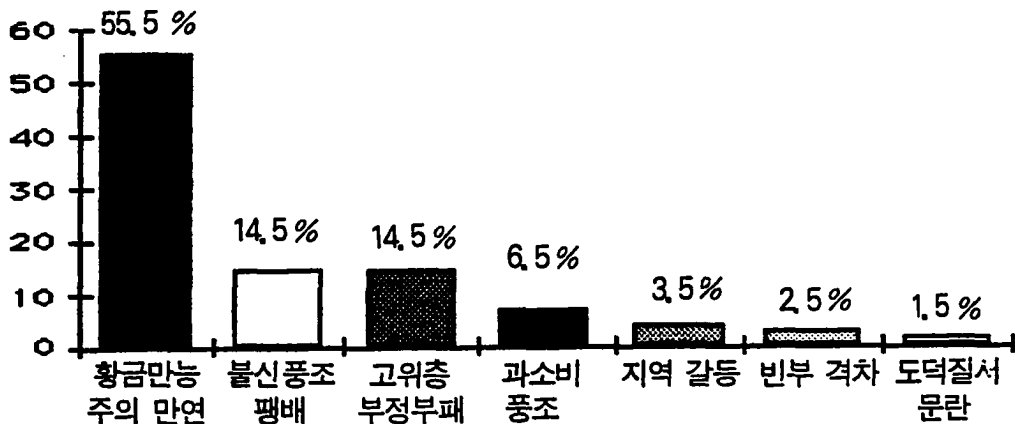
	그렇다	아니다	모르겠다
● 좋은 사람과 나쁜 사람이 싸우면 나쁜 사람이 이기는 경우가 많다	69.0	27.9	3.0
● 세상 일중에는 돈으로 결정되는 것이 많다	78.8	19.2	2.0
● 정말로 어려울 때 믿을 수 있는 사람은 자기 자신뿐이다	32.1	66.8	1.0
● 배경없이 실력만으로 성공하려는 것은 어리석은 짓이다	9.2	89.3	1.5
● 돈, 권력, 명예를 많이 가질수록 하나님의 축복 많이 받은 증거다	1.0	96.4	2.5
● 범죄가 많은 것은 사람이 나빠서가 아니라 사회가 잘못되어서 그렇다	43.7	53.8	2.5
● 사회 불의·부정을 제거 위해서는 어떤 수단과 방법을 써도 괜찮다	11.6	87.4	1.0

4) 한국사회의 문제점

서울시내 목회자들은 요즘 한국 사회의 가장 큰 문제점을 “황금만능주의의 만연”과 “고위층의 부정부패”, 그리고 “불신 풍조의 만연”에 있다고 진단하고 있다. 이러한 반응은 소속 교파, 연령 등에 상관없이 비슷한 양상을 보이고 있는데 “황금 만능주의의 만연”이 라고 답한 비율이 55.5%로 압도적이었으며 “고위층의 부정 부패”와 “불신 풍조의 팽배”는 14.5%로 동일 했다. 그러나 사회 전반적으로 과소비를 자제하는 사회 분위기에 힘입어 “과소비 풍조”라고 답한 응답비율은 6.5%에 불과해 전반적으로 조사 시점에 있어서의 사회적 단면을 잘 나타내주고 있다.

소수의 의견으로는 “지역간 갈등” (3.5%), “빈부의 격차”(2.5%), “공중도덕/질서문란”(1.5%), “근로욕 저하”(0.5%) 등이 있었다.

그림12) 한국 사회의 문제점



3. 정치 의식

서울시내 목회자들은 현 김영삼 대통령의 국정 수행 능력에 대해서는 상당히 긍정적으로 평가하고 있으며 현 정부가 가장 시급하게 처리해야 할 과제로는 “부정부패, 비리방지 및 처리”와 “물가 안정”, “지속적인 경제 발전”을 꼽고 있다. 또한 남북 통일에 대해서는 일반 국민보다도 더 낙관적인 태도를 견지하고 있으나 주한 미군 철수에 대해서는 신중론을 펴고 있다.

1) 현 문민 정부에 대한 평가

김 영삼 대통령의 국정 수행 능력에 대해서는 45.0%가 “매우 잘 할 것이다”, 49.0%는 “대체적으로 잘 할 것이다”라고 답해 전체의 94.0%가 긍정적인 평가를 내리고 있어 현 문민 정부에 대한 기대감을 잘 나타내 주고있다. “잘 모르겠다”와 “잘 할 수 있을까 우려된다”는 각각 1.0%와 5.0%에 불과하였다. 목회자의 연령층이 높을수록 더 긍정적인 평가를 내리고 있는데 연령별로 긍정 응답 비율을 살펴보면, 30, 40대에선 92% 이나 50대는 94.4%, 60대는 100%를 나타내고 있다.

그림13) 김영삼 대통령의 국정 수행 능력

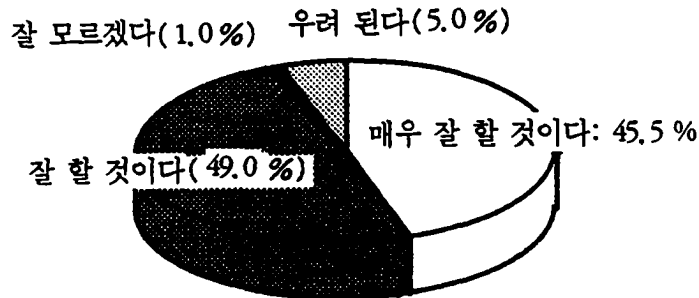
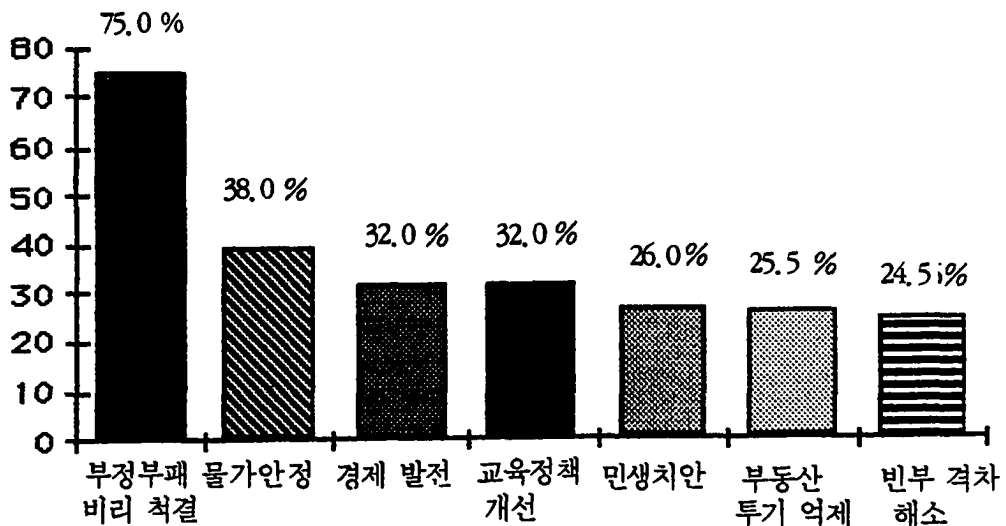


그림14) 현정부가 우선적으로 해결해야 할 과제



또한 현 정부가 우선적으로 해결해야 될 과제 3가지를 묻는 질문에는 “부정부패, 비리 방지 및 처리”가 75.0%로 가장 높았으며 그 다음으로 “물가 안정”이 38.0%, “지속적인 경제 발전”, “교육정책 개선” 32.0% 순이었다.

그밖에 “민생치안”(26.0%), “부동산 투기억제”(25.5%), “빈부격차 해소”(24.5%), “환경오염방지”(20.0%) 등이 있었다.

정부가 수행하고 있는 “사정 개혁”에 대한 지지와 함께 물가 안정과 지속적 경제 발전을 위한 청사진을 조속히 제시해줄 것을 요구하는 것이라 해석된다.

2) 남북 통일에대한 태도

서울시내 목회자들은 남북통일을 가로막는 가장 큰 장애요인으로서는 “남북한 체제간 이념의 차이와 이해대립”등 민족 내부적인 요인이며 이를 극복, 남북통일을 이루기 위해서는 “이산가족 상호방문 및 서신왕래”가 선행되어야 한다고 믿고 있다. 남북 통일은 10년 후쯤에 이루어 질 것이며 통일국가의 형태는 남한과 같은 “자유체제”가 바람직하다고 생각하고 있는 것으로 조사됐다.

남북 통일이 언제쯤 이루어 질 것 같냐는 질문에는 69.2%가 “10년 후 쯤에”, 13.1%가 “5년이내에”, 11.1%는 “20-30년후에”였고 “50년쯤 혹은 그이상”이라고 장기적으로 본 응답자가 5.0% 였다. 그리고 1.5%의 응답자가 “통일은 이루어지지 않을 것”이라는 반응을 보였다. 이를 일반 국민 성향과 비교해보면 목회자들이 통일의 시기에 있어서는 보다 낙관적인 견해를 갖고 있는 것으로 나타났다.

표2) 남북 통일은 언제쯤 이루어 질 것 같습니까?

	5년 이내	10년 후	20~30년 후	50년후	50년 이후 지만 된다	안된다
■ 목회자	13.1	69.2	11.1	1.5	3.5	1.5
■ 일반국민	12.6	40.6	17.1	2.3	13.8	12.3

남북 통일을 가로막는 가장 큰 장애요인으로서는 “남북체제간 이념차이”가 39.7%로 가장 높았으며 “남북당국 간의 이해대립”이 21.1%, “북한당국의 통일의지 부족” 15.6%, 반면 “주변 강대국의 이해대립”은 12.1%에 불과해 목회자들 대부분은 남북통일의 장애요인은 외부적인 요인 보다는 민족 내부적인 요인이 큰 것으로 보고 있다. 그밖의 소수의견으로는 “남북 당국 간 통일

정책 차이”(6.0%), “6.25전쟁체험”(2.5%), “남한 당국의 통일의지 부족”(2.5%) 등이 있었다. 이러한 결과를 일반 국민성향과 비교해 보면 비슷한 수치를 보이고 있다.

표3) 남북 통일을 가로막는 가장 큰 장애 요인은?

	남북체제 이념차이	남북간 이해대립	북한의 의지부족	주변강국 이념대립	남북한 정책차이	6·25 체험	남한의 의지부족
■ 목회자	39.7	21.1	15.6	12.1	6.0	2.5	2.5
■ 일반국민	30.9	15.8	11.6	12.3	13.7	2.1	2.1

서울시내 목회자의 과반수가 넘는 56.0%가 남북통일이 이루어지기 위해서는 우선 “이산가족 상호 방문 및 서신 왕래”가 이루어져야 한다고 믿고 있다.

“남북정상 회담”이 개최되어야 한다는 의견은 10.0%, “방송통신의 상호 개방”을 꼽은 응답자는 9.0% 였다. 그다음으로는 “한반도의 비핵지대화”가 7.5%, “문화, 학술교류”가 6.0%, “군 축” 5.5%, “경제 교류” 5.5% 순이었다.

표4) 남북통일을 위해서 가장 먼저 해결되어야 할 과제

	이산가족 방문 및 서신왕래	남북 정상회담	방송통신 상호개방	한반도 비핵화	문화학술 교류	군축	경제 교류
■ 목회자	56.0	10.0	9.0	7.5	6.0	5.5	5.5
■ 일반국민	50.0	9.0	10.2	4.8	4.9	4.4	10.7

주한 미군의 철수 문제에 있어서는 서울시내 목회자가 일반 국민보다 신중론을 펴고 있는 것으로 조사되었다.

“남북한이 대치하는 한 철수해서는 안된다”는 의견이 66.5%, “지금부터 단계적으로 철수해야 한다”가 28.5% 그리고 “남북관계와 무관하게 혹은 남북통일 후에도 계속 주둔해야 한다”라고 답한 응답자가 3.0%, “지금 당장 철수해야 한다”는 1.5%에 불과했다. 이는 “지금부터 단계적으로 철수해야 한다”는 의견이 44.9%로 지배의견(Main opinion)인 일반 국민성향보다는 상당히 신중한 반응으로 보인다.

표5) 주한 미군 철수에대한 의견

	남북한 대치상황, 단계적으로 철수는 안된다	단계적으로 철수해야 한다	통일후에도 주둔	당장 철수
■ 목회자	66.5	28.5	3.0	1.5
■ 일반국민	37.6	44.9	4.9	4.8

III. 결론및 제언

서울시내 목회자들은 현재 기독교계를 진단함에 있어서 그리 후한 점수를 주지 않고 있다. 이는 양적 교세확장에만 주력하였던 지난 날의 반성과도 이어졌다. 균형을 이루어야할 양과 질이라는 성장의 두 축 중에서 양적 성장에 비중을 높게 두어 휘청거리는 모습도 애써 감추려 하지 않았다.

서울시내 목회자가 지적한 한국교회의 문제점이 “목회자의 자질”, “물량주의”였으며 시급히 고쳐야 할 과제도 “생활과 신앙의 차이”, “목회자의 자질” 그리고 “교인 수에만 치중하는 물량주의”였음을 주시해볼 필요가 있다. 또한 교회의 “양적 팽창”보다 “질적 성숙”이 중요하다고 절대 다수의 목회자가 응답한 조사 결과는 향후 한국 교회가 나가야할 방향성을 매우 잘 보여주고 있다.

교회에서 더 강화되어야 할 프로그램이 “성경공부”라고 조사된 것과 각 교회가 지역사회에서 빛과 소금의 역할을 제대로 수행하지 못하고 있다고 자체 평가된 부분은 성도에 대한 올바른 인도와 사회에 대한 선지자적 기능을 제대로 수행하지 못했던 자기 반성이었다.

향후 한국 교회는 질적 성숙을 위한 각종 프로그램이 지속적으로 모색되고 실시되어야 할 것이다. 또한 사회, 정치 의식에 있어서도 기존 가치의 수호, 보존과 함께 새로운 가치를 창출, 사회 변화에 주도적 역할을 수행하기 위한 자기 노력도 병행되어야 할 것으로 믿는다.

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